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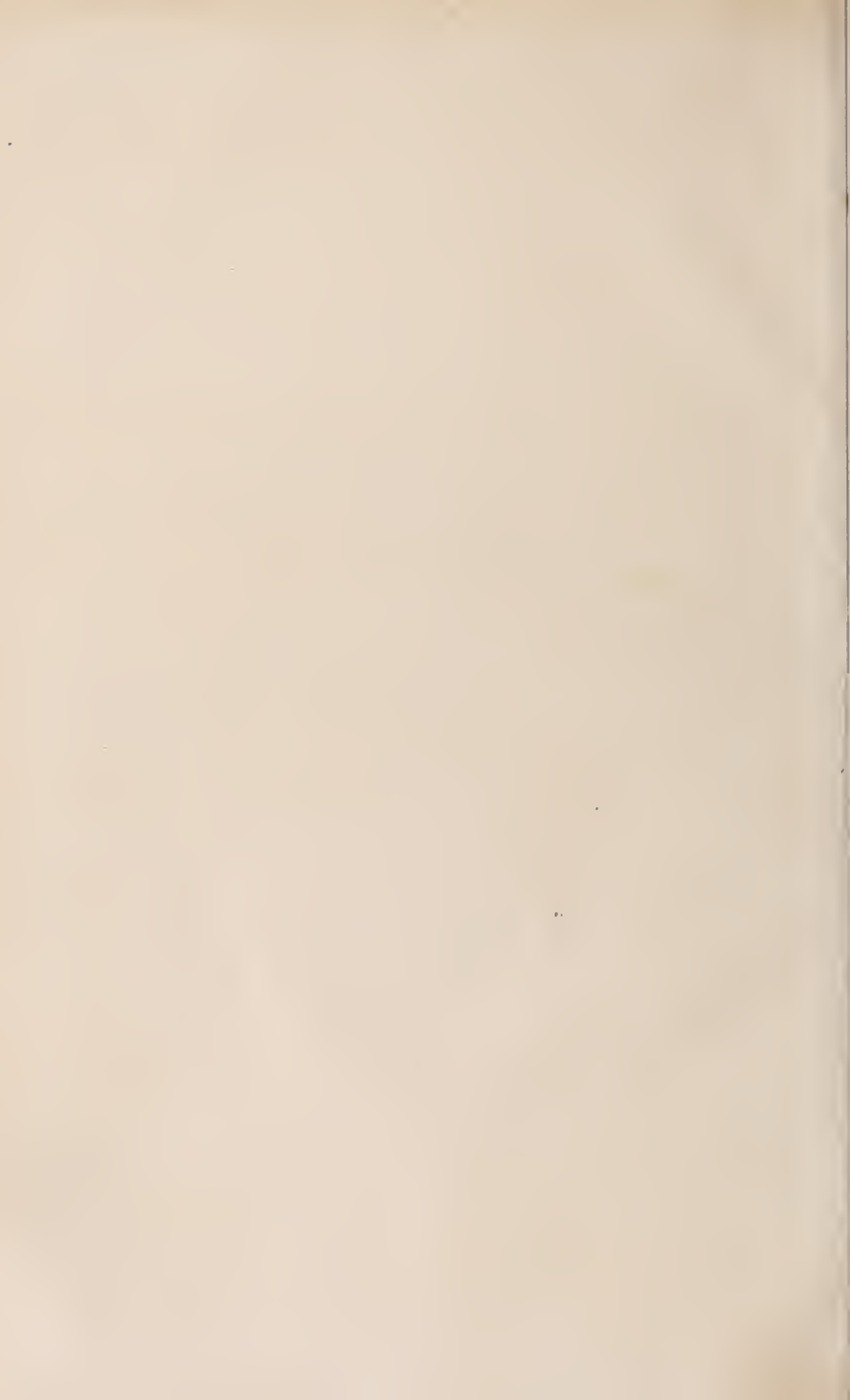
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THE
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

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BY SAMUEL JOHNSON

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I N D E X .

FOREIGN MISSIONARY CHRONICLE.

- Address on Missions, by the Rev. J. C. Edwards, 353.
African Mission, 2.
Anniversary Statistics, 240, 369.
Burial ground at Fuh-Chow, 338.
Children, donations of, 275.
Children of Missionaries, 274.
China: Amoy Mission, 2, 12, 42, 70, 140, 202, 233, 266, 323; Canton Mission, 2, 102; Ningpo Mission, 2, 9, 65, 97, 229, 243.
Choctaw Mission, 3, 299.
Creek Mission, 3.
Donations acknowledged, 20, 51, 79, 112, 147, 178, 211, 243, 275, 308, 340, 371.
Donations of Children, 275.
Edwards, Rev. J. C., Address on Missions, 353.
Europe, Papal, Missions of the Board in, 3; Evangelical Society of France, 45; Evangelical Society of Geneva, 109.
France: Review of the year 1847, 76; Religious condition of, 208.
Hodge, Rev. Charles, D.D., Sermon of, 161.
India: Allahabad Mission, 2, 139, 239, 263, 333; Furrukhabad Mission, 2, 135; Lodiana, 1, 37, 105, 129, 172, 204, 235, 259, 296, 326; Conversion of a Brahman, 144.
Iowa Mission, 3.
Jews: in Amsterdam, 17; Persecution in Constantinople, 305; Converts at Pesth, 305.
Jewish Mission, 3, 227, 257, 290.
Missions, Protestant, a tabular view of, 6.
Missionary work, the privilege of the Church, 4.
Missionaries, more called for in China and India, 4.
Noel, Rev. B. W., extracts from the address of, 270.
Obituary: Rev. W. M. Lowrie, 33.
— Mrs. C. M. Scott, 197.
Omaha Mission, 3, 8, 366.
Ottawa Mission, 3.
Persecution in the Canton de Vaud, 270.
Presbyterian Boards: of Education, 304; of Publication, 302; of Foreign Missions—A general view of, 1; Annual Meeting of, 112, 146; End of the financial year of, 177; Missionaries of, viz:
Brown, Rev. H. A., 2, 233.
Bush, Rev. S., 339.
Caldwell, Rev. J., 1.
Campbell, Rev. J. R., 1, 112, 274.
Connelly, Rev. J. M., 3.
Culbertson, Rev. M. S., 2, 97, 229, 293.
Dougherty, Rev. P., 3.
Ellis, Rev. H. W., 3.
Fishback, Dr. C., 307.
Foreman, Rev. C. W., 2.
Freeman, Rev. J. E., 2.
French, Rev. J. B., 2.
Gardner, Mr. C. H., 3.
Hamilton, Rev. W., 3.
Happer, Rev. A. P., 2.
Hodgc, Rev. A. A., 2.
House, Dr. S. R., 2, 38, 74, 170, 321.
Irvin, Mr. F., 3.
Irvin, Rev. S. M., 3.
Irving, Rev. D., 2, 135.
Jamieson, Rev. J. M., 1.
Janvier, Rev. L., 1.
Lilley, Mr. J., 3.
Lloyd, Rev. J., 2, 12, 42, 70, 140, 202, 266, 323.
Loomis, Rev. A. W., 2, 100.
Loughridge, Rev. R. M., 3.
Lowrie, Rev. W. M., 2, 9, 65; death of, 33; Dr. Alexander's remarks on, 48.
Mattoon, Rev. S., 2, 73.
McAuley, Rev. W. H., 2.
McCartee, Dr. D. B., 2.
McKinney, Rev. E., 3, 8, 366.
Miller, Rev. M. R., 3, 227, 257, 290.
Morrison, Rev. J. H., 1, 132, 176, 204, 259.
Munnis, Rev. R. M., 2.
Nath, Rev. Golok, 237.
Newton, Rev. J., 1, 331.
Nundy, Rev. Gopee, 2.
Owen, Rev. J., 2, 139.
Porter, Rev. J., 1, 37, 235, 246, 308, 326.
Priest, Rev. J. M., 3.
Quarterman, Rev. J. W., 2.
Ramsey, Rev. J. B., 3, 299.
Rankin, Rev. J. C., 2, 42.

- Rankin, Rev. H. V., 339.
 Rudolph, Rev. A., 1, 105, 129, 172.
 Scott, Rev. J. L., 2.
 Scott, Mrs., death of, 243; Memoir of, 361.
 Seeley, Rev. A. H., 2, 138.
 Speer, Rev. W., 2, 102.
 Stark, Mr. O. P., 3.
 Walsh, Rev. J. J., 2.
 Warren, Rev. J., 2, 239, 262, 333.
 Way, Rev. R. Q., 2.
 Wight, Rev. J. K., 339.
 Wilson, Rev. J., 2.
 Woodside, Rev. J. S., 274.
 Wray, Rev. J., 2.
 Recent Intelligence, 19, 47, 78, 112, 140, 177,
 210, 242, 274, 307, 339, 370.
 Siam Mission, 2, 38, 73, 170, 321.
 Teaching Office of the Church, a Sermon on the,
 161.
 Treasury, Presbyterian, Notice of the, 50.
 Waldensian Valleys, account of D'Aubigne, 193.

DOMESTIC MISSIONARY CHRONICLE.

- Agency, Central Report of, 182; Report of Rev.
 R. Happersett, 218.
 Agent, for the South and South West, 125.
 Anniversary, Interesting, 184.
 Annual Report, for 1848, Abstract of, 214.
 Board of Missions, Organization, &c., 252.
 California, Mission to, 350.
 Churches organized, 27, 28, 121, 156, 315, 346.
 Church Extension, Importance of, 54, 382.
 ———— Results of, 246.
 ———— Receipts for, 32, 63, 95, 127, 159,
 224, 255, 288, 320, 357.
 Clothing, Acknowledgment of, by the Board,
 224, 319, 351.
 ———— by Missionaries, 25, 26, 123, 281.
 Correction, 286.
 Death of a Missionary's Wife, 154.
 Funds needed for Domestic Missions, 319.
 General Assembly, Action of, 217.
 Germans, From a Missionary to, 23.
 Houses of Worship, Their importance to the
 success of Missionary labors, 155.
 Intelligence from Texas, 377.
 Ladies of the Presbyterian Church, To, 58.
 Liberality, Example of, 279.
 Ministry, Stated, Influence of, 89.
 Missions, To Oregon, 30, 344.
 Missions, Domestic, Collection for, 125.
 ———— Importance of, 278.
 ———— Prayer for, 29, 60.
 Missions in the West, 31.
 Missionaries, To, 94.
 Missionaries, Reports from—
 Alabama, 251.
 Arkansas, 121, 188, 222.
 Florida, 88, 120.
 Illinois, 24, 25, 26, 121, 152, 153, 248, 280,
 318, 346, 347.
 Indiana, 27, 62, 123, 154, 222, 249, 318, 348,
 349, 379.
 Iowa, 61, 91, 150, 157, 317.
 Kentucky, 157, 187.
 Louisiana, 283, 315, 382.
 Maryland, 158.
 Michigan, 91.
 Missouri, 23, 61, 152, 219, 316.
 Ohio, 28, 62, 93, 155, 156, 157, 187, 220, 250,
 281, 282, 380.
 Pennsylvania, 92, 223, 284.
 Tennessee, 90.
 Texas, 87, 118, 251, 314, 345, 346, 381.
 Virginia, 89, 158, 285.
 Wisconsin, 150, 186, 377.
 Notice, 31.
 Observer, 22.
 Onward, for the Lord, 343.
 Pastors, Duty of, 56.
 ———— and Churches, To, 93.
 Population, French and Spanish, Religious in-
 struction of, 342.
 Presbytery of New York, Action of, 185.
 ———— of Schuyler, Appeal of, 248.
 Presbyterianism in New Hampshire, 374.
 Revival of Religion, 90, 121, 152, 187, 188, 223,
 248, 284, 316.
 Report, Special, 126.
 Remarks, Editorial, 189, 253, 286.
 Scotland, Presbyterian, How it is in, 312.
 Seed time, 86.
 Selfishness, the great sin of the Church, 56.
 Synod of New Jersey, Address to, 124, 310, 312.
 ———— of Northern Indiana, Meeting of, 62.
 Swedes, Colony of, 122.
 Thoughts on Missions, 376.
 Treasury, Receipts in, 31, 32, 64, 95, 96, 127,
 128, 159, 160, 191, 223, 224, 254, 255, 256,
 287, 288, 319, 320, 351, 352, 383.
 West, The, 247.



Board of Foreign Missions.

Mission to the Jews.

MODERN JUDAISM; NO. III.

Articles of Faith.

Concluded from p. 259.

The Jews have been eminently consistent for many centuries in holding that prayers are to be addressed to God only. The worship of saints in the Catholic Church, has furnished to them one of their strongest arguments against Christianity, and the worship of Jesus Christ is an objection against us. If they are perplexed with the fact that some of their prayers are addressed to angels, they are very ready to explain that God himself is really and fundamentally the object of even this worship. They present many reasons why they cannot make their prayers to that Angel of the covenant, to whom they must acknowledge are frequently given the most distinctive names and attributes of God. When they see the name JEHOVAH most clearly given to this Angel, they explain it that the creature here, as a servant or officer takes the name of his master. It is the view of their commentators, that when the Lord refused to go up with Israel to the promised land, and offered to send this angel, Moses refused to go up on such a condition, thrust away the angel, and succeeded in securing the presence of God himself. They say that this angel thus thrust away during the life of Moses, returned as captain of the Lord's host in the days of Joshua. Hence in their worship, they very consistently give no place either to the unwelcome angel of the old covenant, or to Jesus Christ, the apostle and priest of the

new covenant. Judaism does not even admit the worship of the Holy Spirit of God, as it considers this necessarily some production of God or emanation from God.

The article which asserts that the law as we now have it in our hands, was originally delivered by Moses, is not held in precisely the same sense by all Jewish commentators. Some lay great stress on the assertion that every verse of the Five Books, including the account of the death and burial of Moses, and the succession of Joshua, that even every word was written by Moses. The assertion that the Canaanite was there in the land, and some other words and statements which appear to belong to a period later than the time of Moses, are explained as having been written by Moses in the spirit of prophecy. Aben Ezra, on the contrary, thinks that the last twelve verses of the Pentateuch were written by Joshua. All think that the verse which asserts that there had never arisen in Israel a greater prophet than Moses, was written in the spirit of prophecy, and that it may be made in any subsequent period. The articles which assert that Moses was the father and superior of all prophets, and that the law of Moses remains always in its original force, are fundamental principles in that legal doctrine of justification which was presented in the preceding letter. Hoping for justification and eternal life from this law, the Jew consistently assigns to the following prophets the subordinate place of expositors of the law, and views them as moving around the great Mosaic centre of light and attraction. He is very careful not to leave Moses so as to be led by the prophets, on the ground of the impossibi-

lity of a legal justification, to the domain of pardoning grace, to a more potent priesthood and a sure hope of eternal life. It is an objection often made to Christianity, that no prophet can be greater than Moses.

Judaism does not attach the same importance to the doctrine of a Messiah which Christianity does. It does not view the Messiah as the promised seed of the woman that should conquer the old serpent; as the only Saviour of man from eternal sinfulness and death. After the objections against the Messiahship of Jesus which have been already presented, we may state it as the most comprehensive and satisfactory argument of Judaism against Christianity, that Jesus Christ never planted the people securely and victoriously in their own land, perpetuated the worship and glory of the temple, elevated Israel above all other nations, and converted these nations to the perfect Unitarian faith of Israel. Judaism views Christianity as its enemy and destroyer, rather than as its restorer. The unanswerable argument against Christianity presented in living characters here before us, is, that it teaches us that the worship of God in New York may be as perfect as in Jerusalem, and that it does not insist on the obligation of carrying our sacrifices every year to the hill of Zion.— Upon reading, some time since, a sermon of the chief German Rabbi of this city, in which he describes the time of the Messiah when the law shall go forth from Zion, and when all nations shall go up to the feasts and be instructed by the Jews, I resolved to address him a letter on the subject. I solicited his attention to such facts as these—that the American Bible Society has already issued above five millions of Bibles and Testaments; that the British and Foreign Bible Society, has scattered its millions and millions all over the world; that far away to the south, in the islands of the sea, where a few years since there was the most horrible darkness of heathenism, now thousands of little children are every Sabbath reading lessons of holy truth that were first delivered at the Jewish feasts; that the man who has translated the Bible into Chinese has probably done more to spread the religion of Abraham over the world, than all the Rabbinical Jews since

the days of Christ. I made these statements to convince him, if possible, that we need not search among the old ruins of the temple for the law; that it has already gone forth from Zion, and is now flying on the wings of the wind to the ends of the earth. He never answered my letter. I could hardly either expect or ask him to do this, and I felt it proper to solicit a bare perusal, only as a special favor, and act of condescension. His reply most probably would have been that it requires something more than the unwelcome fact that in some places Christians are endeavoring to supply Jews with Hebrew Bibles, to convince him that our three persons can be one God.

On this important subject, let us suffer the Jews to speak for themselves. The following is an extract from Plessner's Catechism.

“What are the signs of the time immediately preceding the advent of the Messiah?”

“A continual greater sinking of religion and of reverence for the law, and for those learned in the knowledge of God, increasing insolence, open shameless transgression of the law: after this, uncommon appearances in nature, disease sweeping men off, inward disquietude, oppression after changes and new organizations in the moral and political world, almost the same appearances in the spiritual world, and the return of the prophet Elias.

“What are given as the signs of the time of the appearance and work of the Messiah?”

“Bodily and spiritual happiness, and these in the highest sense, will assert his presence. For instance—general peace in the world, a sudden revival of religion, silencing of the passions, wonderful long life, a great blessing upon industry, nearness of God and apprehension of him (*anschauung*) a true explanation of the most important phenomena in nature and life, which before were inexplicable, more particularly the revelation of the mysteries of holy Scripture, the acknowledgment and general veneration of the until-now despised Israel, as the people whom God has raised up for the most glorious purpose, and near to whom he now shows himself—especially the improvement of the people, the build-

ing of the temple, perfect happiness of the soul.

"But Judaism teaches concerning two Messiahs ?

"Unquestionably, so teaches an Agada in the Talmud ; and the reason of this is partly the division of the people into two portions, Ephraim and Judah, partly the twofold work of the Messiah upon the spiritual world and physical world. Moreover, our wise men themselves give hints which point out only the one Messiah, but in two forms.

"Upon what does the holy Scripture make the coming of this great time or especially its hastening, depend ?

"It depends on our repentance and reformation according to not only the Talmudists and prophets, but even Moses."

Wicked, wicked Israel ! What an infinite curse you are to the world. See for nearly two thousand years after the time appointed in the promise, you have been by your sins preventing the coming of the Messiah, and holding us, wretched, blind Gentiles, with whose highest spiritual interests God has charged you, in all the crime and calamity of idolatry, and of the shedding of blood. And now you would dare to murmur against us, if, in our desperate madness, we should take your little children and dash them to death before you ! Thousands of us are daily praying with the deepest feeling, for the spread of the blessings of the Messiah ; but your unworthiness is eternally making these heavens over us iron, and all our religion a delusion.

The last article asserts the resurrection of the dead ; and the Mishna teaches that those who deny that this doctrine is in the books of Moses have no portion in the world to come.

Upon a review of these articles, the first observation which naturally occurs to every Christian, is, that there is not one word about the pardon of sin and the salvation of the soul from eternal death. It is indeed stated that God rewards those who fulfil his commandments, and punishes transgressors ; but, upon the acknowledgment that we all are transgressors, the articles do not hold out even so much as the dark delusive trust of the heathen, that they may by their good works overbalance

their sins. This silence on the subject of the pardon of sin speaks volumes. Nothing proves so strongly the necessity of a revelation from heaven as the fact that without such a revelation we know no possibility of the pardon of sin ; and no doctrine pervades the revelation to Moses more generally, than the doctrine of atonement. But this is the precise point of infinite importance, on which the Jew does not feel it necessary to speak in his creed.

This shows us how far the Jews, in their rejection of the doctrine of a vicarious sacrifice, have departed from all proper views of themselves and of sin. Have they forgotten that it was one taste of forbidden fruit that was to be punished with death, and that ruined man ? They no longer believe it true or feel the force of the truth, that one transgression brings with it an eternal curse, that one touch of the forbidden mount carried an arrow of death through the man, that one neglect of the priest to wash himself at the laver as he went in to offer incense, deserved death, that one careless touch of the shaking ark was the death of Uzzah. The transgressor no longer trembles at the curse which is pronounced against those who do not establish the words of the law. Sin has lost all these close connections with the deadly wrath of heaven : hence the old altar has lost its solemn glory, and men are perfectly satisfied without any sacrifice. Sin is a light matter.—Here lies before me a lecture from one of the most learned and influential Jews in this country, in which he proves satisfactorily to himself, and perhaps to his congregation, that all sin has its origin in the body, that it is the bodily propensities which become too strong for the pure spirit, the breath of God. It is in his view a great mistake of Christians that the soul itself, with all its freedom of choice, is the enemy of God and rebel ; and he imagines that he is doing us a special favor in exposing our mistake. We need not then pray to God with David, to renew in us a right spirit, if our bodies do not go beyond the ordinary or regular limit of influence. It was certainly not necessary that Maimonides should state in his articles of faith, how the body may be subdued ; this perhaps belongs to physiology rather

than theology. Let us not smile at such folly, but rather lay ourselves in the dust as we contemplate the blindness of man when left to his own understanding. The ancient Jew saw darkly, yet sensibly, in the death of his victim at the altar, his own exposure to death, and his only hope of pardon. And never, Christian reader, have we beheld properly our own sinfulness unless we have viewed it in the light of the sacrifice of Christ. It is the effectual faith that our sins have crucified the Lord of glory that identifies us with the true, humble, blessed, penitents of Israel.

To argue with the Jew from those humbling views of ourselves, that sense of pardon, and freedom of access to God which the Christian faith imparts, appears useless: these are feelings of which he knows nothing, to which his religion attaches no importance, and which he does not hesitate, after the fashion of infidelity, to call by the names of enthusiasm and delusion. There is an argument of an entirely different nature, which embraces the general subject of this letter, which addresses its force directly to the intellect,—an argument of visible fact, of indisputable history, which I am anxious to present before the many Jews who may see these letters. I will venture here particularly to solicit the attention of the editor of the *Occident*, who covers so many pages every month with the defence of the Unity, and the hopes of its eventual spread over the world on the ruins of Christianity. According to the promise of God to Abraham, while Ishmael was to become a great people, the promised seed was to appear in Isaac, and in this seed all the nations of the earth were to be blessed. The Jews now think, as has been intimated, that the highest blessing which all the nations of the earth can receive, and will receive, through the Messiah, is their universal conversion to the Unitarian doctrine of the Unity. Now the fact which appears to us of tremendous force against Judaism is, that the posterity of Ishmael have far surpassed the posterity of Isaac in spreading over the world those doctrines and those obligations to which the Jews now attach the highest importance; that Arabia has done infinitely more for Unitarianism in the world, than Palestine; the thrones of Medina and Bag-

dad, than the thrones of Jerusalem and Samaria; that, if the Jews interpret the promised blessing correctly, then *up to this very hour*, Ishmael has conferred the blessing rather than Isaac, Mohammed rather than Christ. Let not prejudice shut your eyes to the light of all modern history.—See the empire of the caliphs, the most powerful on the face of the earth, embracing Persia, Syria, Palestine, Armenia, almost all Asia Minor, Egypt, Numidia, Barbary, Spain, and Portugal—extending from India and Tartary to the shores of the Atlantic, and everywhere impressing on the human mind a sincere and determined conviction of the Unity and of the truth of the divine revelations to Moses and the prophets, and on the conscience, the duties of prayer, fasting, alms, and circumcision.—See this power, once threatening to bring Rome and England into the faith of the Unity, and under the yoke of circumcision, —overthrowing the throne of Artaxerxes, and making the throne of Cæsar tremble. See the standard of the Unity in the hands of the Arabs, triumphing in Jerusalem itself, over Christians and idolators; and see that mosque of Omar standing for more than a thousand years as distinctly devoted to the Unity as was ever the temple of Solomon. Behold Akbah, that victorious lieutenant of the caliph, driving his horse into the Atlantic, and, in the genuine enthusiastic spirit of a soldier of the still-expected Messiah, panting and praying for an unknown world in the west, where he might suppress idolatry, and hold up to heaven the standard of the Unity. One hundred and twenty millions of the disciples of Mohammed are this day the witnesses for the Unity; and twenty of them to one Jew are found putting their fingers in their ears, and running away when our missionaries speak of the Son of God. It may be replied that this religion was false, in proclaiming Mohammed a true prophet; but this error, in connection with the glorious and triumphant Unity, is but a small dark spot in the midst of a flood of light: this mistake was no greater than was the already mentioned mistake of Akiba, that devoted father of Rabbism, in relation to the Messiah. Any doubt in relation to Mohammed's descent from Ishmael does not weaken our argument, while it is con-

ceded that he and the Saracens were not Israelites. Away with this empty boast of the Jews, that they are the only witnesses of the Unity; away with the hope of a Jewish second Mohammed in the Messiah. It is an unanswerable argument of Judaism, against the superior pretensions of Mohammedanism, that the revelations to Abraham, the divine origin of which both acknowledge, prove that Isaac was destined to give the highest spiritual blessings to mankind: it is an equally unanswerable argument of Mohammedanism against modern Judaism that the Arabians have actually imparted the highest spiritual blessing according to those views of this blessing in which both agree. Christianity may admit that Ishmael gave the world Mohammed, rejoices that Isaac gave the world Christ, and wonders at the correspondence between history and prophecy.

New York.

M. R. M.

China: Ningpo Mission.

JOURNAL OF THE REV. M. S. CULBERTSON.

Continued from page 233.

View of the Island of Pootoo—Large Temple—Birth-day of a Goddess—Numerous Temples—Exposure to Danger.

After visiting two temples, in one of which they heard "a solitary priest vociferating his prayers with headlong rapidity, as if working by the job," the missionary company went to the highest point of the island, at which place we resume our extracts from the journal.

From the summit of the hill we had a view of the whole island, except so much as was concealed by intervening hills. The shore could be traced through the entire circumference of the island, and we were much surprised to find this celebrated seat of Buddhism so contracted in its limits. It seemed to be not more than four or five miles in length, and from two to three in width. In shape it struck my fancy as resembling the figure of a man stretched out, and lying on his back; and one of my companions remarked that it resembled the figure of the image of Buddh.

Near the summit of the hill, half concealed by the trees around it, stands a large temple. Some of the buildings have appa-

rently been but recently erected, or at least thoroughly repaired, and all are in better order than any I have yet seen on the island. There were also a large number of newly finished idols, which, with their gaudy colors, gave to the place an air of neatness quite unusual in such establishments. The priests are about thirty in number. They received us with every mark of cordiality, and took pleasure in showing us the buildings, and telling us the names of their numerous array of gods, which looked as if dressed out for the parade of some great gala day. They carried their civility so far as to bring a plate of rice for a dog belonging to one of our party.

30th. Long before day the temples were resounding with the noise of chanting, accompanied by that of the drum, and the cymbal. The worshippers seemed to be animated by more than their usual ardor, and I learned that they thus ushered in the birth-day of the goddess Kwan-yin. She is a great favorite with the Chinese, and on the island of Pootoo, occupies a more conspicuous place than Buddh himself. No temple is without her image, and she is the principal object of worship. Her birth-day is celebrated with great rejoicing, and the priests find it so profitable, that they have contrived that it shall occur three times in a year, or something which answers as an equivalent. The first occurs on the 19th of the second month, and is the true birth-day: the second is the anniversary of her leaving her mother's house, occurring on the 19th of the sixth month: and the third, on the 19th of the ninth month, is the anniversary of her ascending to heaven.

In the afternoon, visited a number of temples which I have not before seen. The priests were everywhere engaged in their devotion to the goddess whose birth-day they were celebrating. As I pursued my way along solitary paths, winding around the sides of the naked hills, the noise of chanting accompanied by the rapid stroke of the hollow wooden sounding-piece, reverberated through the valleys, and mingled with the roar of the waves breaking upon the adjacent beach. There are many small temples, sometimes perched upon a rock, sometimes hidden by

a clump of trees. In these I often found but a single worshipper, who, however, went through the prescribed ceremonies with all due gravity and formality, and could not be induced to desist from his employment to enter into conversation, though one or two yielded so far as to extend a hand to receive a tract. The last temple to which I extended my walk this evening, contains the cave of Kwanyin. It is a mere cavity under a large rock, in the side of the hill on which the temple stands. The buildings are situated in an elevated position on the hill which forms the shore, and a winding path, with the usual bamboo hedge on either side, leads down almost to the water's edge. My visit to this temple was one of peculiar interest, for it was the first temple which I entered in my appointed field of labor.

The circumstances attending that visit, have impressed the remembrance of it very deeply upon my mind, and invested it with an interest which it would not otherwise possess. After a voyage from Hong Kong of unusual length, and no little peril, and having missed the proper passage to Chusan, we at length entered the channel between Pootoo and the opposite island, and cast anchor to wait for a favorable tide. Some of our company went on shore in one of the ship's boats, taking with us but two of the sailors to manage the oars, trusting to the passengers for the rest. This we had frequently done before, and it answered very well in a smooth sea. We found our way to the temple, and were entertained by the priests with tea and sweet-meats. While partaking of their hospitality, and endeavoring to converse with them, the heavens suddenly grew black, the wind increased to a gale, and a thick fog obscured the atmosphere. Night, too, was just setting in, and before we could reach the boat, our ship was entirely hidden from view. The waves ran high, the tide rushed swiftly through the channel, and the ship was half a mile distant. We pushed off from the shore, expecting to be swept so far from the right direction that we should not be able to find our vessel. We were more than once in great jeopardy, and had one of the oars broken, but a kind Providence preserved us, and brought us to the ship in safety.

*Conversation with Priests — Preaching —
Whole Number of Priests — Fear of
Pirates — Return to Ningpo.*

August 1st. Sabbath. Spent part of the morning in conversing with several priests. They were quite disposed to defend the practice of idolatry, but laid most stress on the argument that after all there was very little difference between my doctrine and theirs. They worshipped Buddha, and so did I, but under a different name. They worshipped God, and called him Buddha; I too worshipped God, but called him Jesus. From this position they were determined not to be driven, by any assertion or argument to the contrary. I have several times also had conversations with a respectable old man from Chinhae, who is spending several weeks here to give himself to worship. He hopes to secure the blessing of the gods now and hereafter by his piety, and is joined to his idols.

In the afternoon, endeavored to obtain an audience for preaching, and succeeded in collecting some fifteen or twenty of the priests, and others, who listened with respectful attention. One of the priests came in while I was speaking, bringing a platter of beans, and while listening to the discourse, very coolly occupied himself in hulling them for dinner. Afterwards I visited the Haeu-sze, and in its neighborhood addressed three or four different audiences.

August 2d. Hitherto I have uniformly found the priests willing to listen with respect, if not with much interest, to what I have said on the doctrines of religion. At a temple which I visited this evening, however, several of the priests were evidently very much annoyed by the assertion that there is but one God, and stoutly denied that there was any ground for such a belief. They endeavored to refute it, not by any formal or metaphysical argument, but by highly extolling the powers of the gods they worship.

I have remarked, in visiting the temples, that a good deal of pains has been taken to ornament the grounds in the vicinity. The approach to most of the temples is through a neat path or avenue, hedged

in by a thick growth of bamboo twigs, and sometimes shaded by trees.

Various and conflicting statements have been made in reference to the whole number of priests on the island. I made many inquiries, but found no one who seemed to know any thing definite on the subject. If the priests possess the means of ascertaining the exact number, I suspect none of them have had sufficient curiosity to take the trouble of a careful inquiry. In fact, although there is a certain number attached to each temple, the number actually present is constantly varying. A large proportion are always absent, and are scattered through all the provinces of the empire, making pious pilgrimages, or soliciting money for the support of the establishment. On the other hand, this is a place of great resort for the whole Buddhist brotherhood, and at certain seasons of the year, they collect in great numbers. The most distant parts of the empire have their representatives, and they sometimes remain several months. The number may thus be sometimes raised much above the usual average, while at other times it may fall as much below it. A missionary who has spent some weeks here, informs me that during his stay, he has perceived a considerable diminution in the number of persons present.

The priests of each temple constitute a distinct family, with the abbot at its head, and each manages its domestic arrangements in its own way. When a priest is attached to a temple, he is considered a fixture, and has a room assigned him; sometimes a whole room to himself, and sometimes sharing it with two or three others. They are also allowed to have private property, which is rigidly respected; and a few have separate establishments, living entirely in their own rooms, and cooking their own food. We were refused admittance to some of the rooms which we wished to see, because they belonged to absent priests.

3d. There is one circumstance that detracted considerably from the pleasure of our visit to this far-famed seat of Buddhism. We cannot but indulge sometimes a feeling of insecurity on account of the number of pirates, who are known to be constantly traversing the waters in this

vicinity. We have not much reason, perhaps, to apprehend danger from these men, as we have but little to tempt their cupidity, and it would not be good policy in them to attract the notice of foreigners;* yet when we see piratical junks lying at anchor near us, it causes some feeling of uneasiness. There is a large junk of this description lying a short distance from the island this evening. This has recently occurred several times, and the pirates themselves have landed, in small numbers, for the purpose of paying their devotions at the temples. They seem to be very *pious* robbers, and the priests assure us, there is not the least danger to be apprehended from them, for they will not dare to harm anything on this sacred ground. They have already learned by experience, that any depredations committed here, will be followed by immediate manifestations of the divine wrath. A party of pirates once returned to plunder some of the temples, but they had no sooner returned to their vessel, than a terrible storm arose, and it was with difficulty they escaped with their lives. Since that time, no similar attempt has been made. These assurances, however, are not very satisfactory to us, and we have determined to leave as soon as we can procure a boat. It is possible that it will prove not more safe to trust to the forbearance of the pirates, than to that of the serpents on the island. These, the priests tell us, are perfectly harmless in consequence of an agreement, or treaty, which has been formed with the snake king, or god of the snakes. By this arrangement it is understood, on the one hand, that the snakes are not to injure men, and on the other, that the snakes are to be permitted to live undisturbed in their retreats, and on no account to be injured. This fable may, indeed, in one sense, be a fact, for there is doubtless a covenant with "that old serpent, the devil," who leads them captive at his will.

6th. Having procured a small boat, we left Poo-too yesterday afternoon. On going on board we found that a portion

* Subsequent events have shown how much we were mistaken, and we cannot be too thankful to Him who preserved us from the real danger to which we were exposed.

of our already too contracted quarters had been appropriated by a priest, although we had engaged the whole boat for ourselves. We had no room to spare, and the poor fellow was not in a situation to be very agreeable company, being quite intoxicated. He was very anxious to go, and implored permission, by all the gods he worshipped, to remain with us. While endeavoring to get rid of his obstinate importunities, one of the priests came up, and asked to be paid for the use of the rooms we had occupied. I had already left in the hands of one of the fraternity what I deemed an ample compensation, and told him I could give no more. He said he had not received it, and ran back to the temple to search for the priest to whom I had given it. He soon returned stating that the sum was not sufficient, but in asking how much it was, I found he had received just one half the amount I had paid. He again returned, and soon came back to inform me that the culprit had been obliged to disgorge the remainder, with which he was quite satisfied.

While getting under sail, a large junk passed near us, which our boatmen told us was a pirate. After running in some distance, it came to anchor, but did not attempt to molest us.

We reached Ningpo this evening without any accident.

India: Lodiiana Mission.

JOURNAL OF THE REV. JOSEPH PORTER.

Continued from page 237.

Notes of a tour into the Hill region north of Lodiiana.

After visiting Jwala Mukhi, Mr. Porter proceeded to Kangra, about eighteen miles distant, where he arrived on the 19th of December. Kangra and a neighboring temple are thus spoken of:—

As the fort of Kangra had been so famed, I anxiously looked out, on gaining each successive summit, to catch a first sight of it; but to my surprise I was within a mile of the place before it appeared in view: and then I was on a summit that towered far above it: so that I was enabled to look down upon and obtain

a very distinct view of the fort and town. They stand in the fork of two tributaries of the Bias; and although they are on a hill, yet, compared with the surrounding hills, they appear in a valley.

About a mile beyond the fort, in the town Bhon, stands a temple, in which is the representation of the *lady* of the same devi whose *mouth* appears in Jwala Ji. There is also another representation of the same devi at Chintpurni, but lying on another road from Hoshiyarpur to Kangra, than that which we travelled; so that we did not see it. Nearly all who visit either of these places visit all three; but Jwala Ji is the greatest.

Missionary work—Infanticide.

At Kangra Mr. Porter was hospitably entertained by an English officer, and on the 20th he writes, "Having got our books up the hill, we spent the day in distributing them, and preaching in the streets of Kangra." On the next day, he visited the temple, but was not permitted to enter, because he refused to do homage to the idol by taking off his shoes. Before leaving Kangra, Mr. P. mentions the existence of infanticide in that part of the country.

I may remark, that infanticide is practised here to a great extent. My host informed me, that, in his district, no less than two thousand and fifteen families have acknowledged themselves as practising this vice, and are registered as infanticides. If so large a number confess the practice, there is no knowing how many more practise it secretly. It is also the custom to bury the children who die in the house.

Second visit to Jwala Mukhi.

On the 22d Mr. Porter returned to Jwala Mukhi, where after preaching and distributing books in the bazar, he visited an aqueduct, built by Akbar, and a carved stone image of Krishna, which the guide attempted to pass off as a petrified man. He obtained permission, after no little demurring on the part of the priest, to enter, without taking off his shoes, the place where the flames appear; of which he thus writes:—

We went to the temple, and entered as far as the silver door, where we stood, and saw the flames issuing, in four or five places, from the crevices of the rocks. They extended in height from six inches to a foot. The flame was quite blue, where it issued, but gradually changed to the color of a burning candle. It reminds one of a flame, bursting out from a coal-pit. In this en-

closure is said to be a boiling spring; but as I could not enter, I had no opportunity of seeing it, or of testing its qualities. This spring, and these flames, have a house around them twenty-four feet square. The convex roof of this building, with its spire, is overlaid with gold. Ranjit Singh is said to have expended a lakh and a quarter of rupees on it, or about \$60,000.

In reference to my insisting on not taking off my shoes, I may here remark, that I never had the least doubt as to the proper course; and my discussion at this time has only confirmed my former views. The man was candid enough to say, that if I would not take off my shoes it would be known at once, and his people would cease to yield that reverence to the shrine which they now give; and consequently his own importance would be proportionately diminished; whereas, if I would take off my shoes, he could report, that even the "padre sahib," had done reverence to the shrine; and consequently their devotion to it would be increased. The course pursued has opened up the way for all other missionaries to go in with shod feet; and this they acknowledged, and urged as a reason why I should not be allowed to enter with shoes on.

Notices of Missionary Labors—Review of the tour.

Leaving Jwala Mukhi on the 23d, on their return to Lodiana, Mr. Porter and his party reached Nadaon, on the Bias, seven miles distant. Here they spent the Sabbath in missionary labors; and on the 25th proceeded to Rajpura, where similar duties were fulfilled, as at the several stopping places of the next five days. Mr. Porter thus writes of the services of Sabbath, the 31st, which he spent at Rahan.

At an early hour I began the work of distribution, and continued it all day, with occasional conversations and preaching to the people. Many called for books; among whom were several personal acquaintances; indeed, our long residence in and frequent travelling through the country, has brought us in contact with so many, that we can scarcely go to any place, without meeting with some, at least, with whom we have formed acquaintance.

Nov. 1st. Monday.—While breakfast was preparing, I took a stroll over the city, to see its size and appearance. As this is a large place, I thought it best not

to leave it, till in the afternoon. Accordingly I commenced my work again, as yesterday. Many more were enabled to hear, from the living speaker, the words of eternal life; and others to obtain a portion of eternal truth, in the form of God's word. Having sent off my luggage about two o'clock, p. m., I remained behind some two hours more, and then proceeded eight miles towards Lodiana. Having got across the river Sutlej before dark, we proceeded on to a village a mile from the river, where we put up for the night. Having got our supper, we retired to our bed, on the wagon: and as usual, at the rising of the moon, set out for Lodiana, which was nine miles distant, where we arrived about sunrise on the morning of the second.

By a comparison of this journal with some former ones, it will be seen that, in the present case, the amount of preaching was much less. This I regret; but the circumstances rendered it absolutely necessary that the trip should be a very hurried one; and in addition to this, indisposition tended to lessen the amount of preaching; still a good deal of preaching and distribution have been effected; and viewed as an exploring tour in connection with the actual labor, it has, I hope, not been in vain. And in view of my being about to leave this field of labor, at least for a season, I rejoice that, although in the midst of a pressure of other duties, yet it has been my privilege to make this excursion. May the Lord make it a blessing to many.

Services at Jalandar.

In December last Mr. Porter made another missionary tour, in the direction of Lahor. Leaving Lodiana on the 4th of that month, he reached the station of Jalandar, at which place he writes:

Dec. 5th. Sabbath.—Conducted the monthly concert service in the forenoon. In the afternoon, preached to nearly fifty persons, (most of whom were from the city or surrounding villages,) from the text, "The wages of sin," &c. The service was the first in our new chapel in the school-house. Nearly all listened with fixed attention; and we may hope that the word preached will not be in vain. In

the evening was a communion service. Golok Nath preached, and administered the ordinance. Several heathens and Mohammedans were present. The communicants were seven.

6th. Spent the day in preparing for the march, and in business connected with the Jalandar station. As I expected this to be my last visit at Jalandar, previous to my departure for America, it was with no little interest that I bid my brethren and sisters there farewell. Haldhar, who was to accompany me on my journey, had gone to Jalandar before me. Having spent the evening together, and night till two o'clock, we set out on our journey, after bidding those, perhaps, a last farewell, in whom we have long, and especially for the last year, felt a deep interest.

Missionary Labors at Amritsar.

From Jalandar they proceeded to Kapurtala, Bhairawal, Jandiala, and Amritsar to Lahor, preaching and distributing books at each stopping place. Of his labors at Amritsar, the sacred city of the Sikhs, Mr. Porter writes as follows:

10th. Having pitched at the Lahor gate, we commenced work as soon as possible after breakfast. Haldhar went with a lot of books to a remote part of the city, while I commenced distribution at our tent. After some time he returned, having given away all his books; but a brisk distribution was kept up at the tent till night. At the close we both preached to the people. This is decidedly the largest place I have seen this side of Delhi. I think it contains at least twice the population of Lodiana, or about 160,000 people. It is larger than Lahor, and the largest city in the Panjab.

11th. I went out early this morning, Haldhar accompanying me, before the people began to come for books, to see something of the city. This being the head quarters of the Sikh religion, I felt a desire to visit the sacred building, where the "Granth Sahib" is kept. It is called the "Darbar" by the people; so when they inquire the way to this building, they ask the way to the darbar. The word darbar is used either to designate a court-house or the assembly that meet in it. As I was not disposed, by taking off my shoes, to show that reverence for the book and the place, which the priests of the place considered essential, I did not get to see all I

wished; but I obtained (which was occasioned by the prohibition) what was far better than to gratify my curiosity, the opportunity of preaching Christ to an attentive crowd in the presence of the "Granth Sahib" itself. Happily I met with a very polite priest, with whom I had a long discussion; and I trust it was not in vain that Christ was made known at the very fountain-head of the Sikh religion; at the "fountain-head of the water of life," as the name of Amritsar means. After this we returned to our tent, for breakfast; and then opened our books for distribution. The people came in such numbers as to constitute a mela; and we were kept constantly employed till night.

12th. Sabbath. The whole of the day was occupied in preaching and distributing books to the crowds who came to our tent. So great was the demand for books here that we discharged a two-ox wagon, having disposed of its load. This unexpected demand left us a small supply for Lahor, without the time to get a fresh one. Started in the night towards Lahor, which is about thirty miles distant.

Concluding Remarks.

After spending nearly three days in missionary work at Lahor, Mr. Porter returned to Lodiana by way of Ferozpur, engaging, as far as time and opportunity permitted, in efforts to make known the Gospel to the people of the towns through which he passed. The second Sabbath was spent at Ferozpur, on the Sutlej, about sixty-five miles below Lodiana. At every place the door was fully open for missionary labors, and Mr. Porter concludes his journal with these remarks:

Thus ended a very hurried visit into the Lahor district, and possibly the last I may ever make in this heathen land; certainly the last for the present. This, as well as the trip to Jwala Mukhi, Kangra, &c., has been rather one of exploration than of missionary labor, yet much of the latter has also been effected. I rejoice that I have been enabled to make them both, before I leave the country for my native land, as they will enable me to form a much more correct idea of the region through which I have passed; and the better to present their claims while there. Great is the moral and physical desolation round about Lahor; and now that civil rule is about to take the place of bloodshed and anarchy, shall we not be blest with laborers for this

desolate region, that its moral culture may go hand in hand with its political renovation? The Lord send more laborers into this vineyard!

Choctaw Mission.

REPORT OF THE REV. J. B. RAMSEY.

The Rev. J. B. Ramsey has sent to us the following report concerning the important institution under his charge. It is dated at Spencer Academy, July 10, 1843.

The cares and labors of another term have just closed, and our youth have all, except two or three, gone to their homes and friends. God grant that the influences here exerted upon them may continue to be felt during their separation from us, so that, instead of being carried away by the evils of every kind with which they will be surrounded, their families and friends may be impelled by their example to seek for higher and better things. In regard to a few, we feel a strong confidence that this will be the case, while, in regard to others, who seemed to be more or less deeply impressed with a sense of the soul's inestimable worth and their own danger, we cannot but feel a trembling solicitude.

On looking back over the term that has just closed, we see much to mourn over, and also much to encourage us. In ourselves there has been much unfaithfulness, much want of that whole-hearted, self-denying devotedness, which ought to characterize every blood-bought child of God, especially such as sustain the relations to the church that we do. We have been too prone to complain of the petty trials, the trifling self-denials, and the apparent difficulties of our work; too prone to lose sight of that arm which is our only strength, and hence to become discouraged, and perhaps insensibly slacken our efforts, when we ought only to work the harder.

As you are aware, God has severely chastised us. At different times during the term, one after another of our boys, to the number of eight, have been called into eternity. Of these two have died of consumption of the lungs, four of inflammation of the brain, one of pneumonia, and one of scrofula. Of three of these, at least

we are not without some hope, that to them the Gospel came not in vain. We have had no general sickness; but we have suffered greatly, as you know, from sore eyes prevailing among the boys more or less the whole term. These afflictions, it is hoped, have not been without some effect upon the hearts of the brethren and sisters of the mission, and have led, we trust, to deeper humiliation before God, and to feel the importance of improving every opportunity of doing good. I believe I informed you already that Thursday the 4th of May was observed as a day of special humiliation and prayer, and that then our souls were greatly refreshed, our hearts knit together in love, and our devotion to our work we trust increased.

Our last communion season was on the last Sabbath of the term, when six of our precious youth were baptized and admitted to the communion of the church and also a Choctaw young man of our neighbors, one of the late emigrants. These youth had been quite serious for a considerable time, one of them having offered himself for admission in January last; the others were awakened at different periods since. They had been for weeks, at least, praying boys, and their deportment was such as became the Gospel. They had been in the habit of meeting together with those who were already members of the church, and a few others, in a weekly prayer-meeting, by themselves, or with Mr. Stark, in which most of them were accustomed to take a part. Two of them are above twenty-two years old; and *had* intended to have left school at the end of this term; but their determination now is to remain, and endeavor to qualify themselves as speedily as possible for making known the Gospel to their own people. One of these young men is a very fluent and able speaker in his own language. At the final examination, he, by permission, spoke to the assembly in an extemporaneous speech of great fluency and considerable power, on the subject of temperance and education, in which he urged upon his fellow students, the people, and the chiefs and head men, their duty in the plainest and boldest manner, and was listened to for nearly half an hour with fixed attention. He greatly needs the prayers of God's people, that

all his talents may be consecrated entirely to the service of his Master, and that he may become a burning and a shining light. He is from one of the darkest portions of the land. This last communion was a very interesting and solemn season. I felt and still feel greatly indebted to the Rev. Messrs. Eb. Hotchkiss and C. C. Copeland, of the American Board Mission, who, though pressed with many and urgent duties in their own particular fields, had kindly made their arrangements to be present on this occasion. All our services, both on Saturday and Sabbath, were conducted by these brethren, assisted by Mr. Daniel Folsom and William Field, interpreters; except only the admission of members, which I did myself, my throat and chest rendering it imprudent, to say the least, to attempt more. Our hearts yearned over these precious youth, as, in view of all the temptations and trials they will have to meet, and the important duties henceforth devolving upon them, we tremblingly, yet joyfully, welcomed them to the Church of Christ.

The next Tuesday, July 4th, our examination commenced. Two days were appointed by the Trustees for our examination this year; and the whole of the first from seven o'clock in the morning until nearly night, was occupied in examining the various classes in all their studies. In these examinations, the boys acquitted themselves entirely to the satisfaction of the trustees, it being understood, of course, that one-third of the whole number were new scholars admitted during the last term. In the evening one of the teachers gave an exhibition of the magic-lantern, which greatly astonished many of the people, and interested all; together with a few experiments in electricity. The forenoon of the next day was occupied in the delivery of speeches, and the reading of compositions, and singing, by the boys,—a kind of exhibition, perhaps, it might be called. Among the pieces spoken, were three simple and instructive and somewhat amusing dialogues, which excited a great deal of interest. We then had addresses from Colonel Leflore, the chief; Mr. Forbes Leflore, one of the trustees; and Capt. Jones, another. The latter, after complimenting the boys, and giving them some

good advice, took occasion very politely to "return publicly the thanks" (I use his own words) "of the trustees, chiefs, and headmen, for themselves, and on behalf of some eighteen thousand Choctaws, to the superintendent and teachers, for the kind and able manner in which the institution had been conducted."

I then took our merit roll, and having explained the manner in which it is made out, it was read, showing each boy's grade of study, work, and behavior. Each boy was required, as his name was called, to rise, while his grades were read. This measure, it is hoped, will have a good effect upon the school in future, awakening in them more of a regard to reputation, and thus substituting another motive to duty than the fear of punishment.

The services were closed by a short address from the Rev. Mr. Kingsbury, to the boys, interpreted by Mr. Folsom, after which he pronounced the benediction. To each of the boys who could read, I then gave a copy of the New Testament and Psalms, as their own, to take home with them and read there, requiring them, however, to bring them back. To those of the members of the church, and such as were serious, who could not understandingly read English, I gave a copy of the four Gospels in Choctaw.

Soon after, we all sat down to dinner, in number perhaps about two hundred; after which, with almost as much alacrity as a troop of cavalry suddenly ordered "to horse," all were mounted and gone—chiefs, trustees, friends, boys, and all; and everything was so still and lonely, that our hearts began to feel sad, notwithstanding the opportunity thus given us for rest, and the relief from many immediate cares which it afforded. Some of the boys manifested much feeling in parting from us, and the tearful eye and heaving bosom told how much they valued their privileges; one especially, as he took my hand to bid good-bye, became in an instant so full that he could not speak, but his forcibly compressed lips and the starting teardrop touched my heart as no utterance could. Even a few such instances encourage and cheer us.

Merit Roll of Spencer Academy.

BOYS' NAMES.	GRADES.			BOYS' NAMES.	GRADES.		
	Recitation.	Work.	Behavior.		Recitation.	Work.	Behaviour.
Loman Bacon,	45		100	John Lewis,	90	90	90
Thomas H. Benton, <i>a</i>	91	99	100	Willis Lewis,	71	88	90
Wallace Boardman,	79	70	75	Johnson Loring,	60	80	85
Edward Bohannan,	93	99	80	Abel McAfield,	81	86	85
Thomas Bond,	92	99	100	Amos McAfield,	69	92	60
David Boon,	68	85	90	John McCoy,	80	75	80
Ed. Brown,	82	58	90	Peter Mulla,	83	95	90
Jos. Burr,	89	73	90	David Niles,	85	90	90
Vanburen Burras,	61	52	50	Robert Noble,	68	69	90
Cor. Byington, <i>b</i>	86		95	Charles Nosaker,		67	70
Enos Carnes,	40		75	Benjamin F. Perry,	73	80	80
John Carr,	70	97	80	Oliver Perry,	63	90	90
Stephen Chase, <i>c</i>	93	99	100	Rias Pickens, <i>a</i>	64	90	90
Henry Clay,	83	96	80	Daniel Pinson, <i>b</i>	85	60	95
Simon Cobb,	78		85	Eastman Pitchlynn,	91	90	90
John Cole,	80	79	40	Jef. Pitchlynn,	77	60	70
Judah Danah,	80	98	36	J. T. Pitchlynn,	94	90	95
Ed. Dwight,	93	99	100	James B. Raymond, <i>c</i>	78	97	95
Alston Dyer,	56	90	90	Samuel Robinson,	75	60	60
David Folsom,	83	95	90	Wilkin Robinson, <i>d</i>	67	90	95
Wilson Folsom,	85	95	70	Carlos Sampson,	50	70	75
John Fowler, <i>d</i>	84	95	100	John Scott,	99	98	95
Marvin Fox,	77	86	80	Thompson Sexton,	77	90	80
Zech. Gardner, <i>e</i>	75	90	95	Jesse Shield, <i>e</i>	85	92	100
John Garland, <i>f</i>	92	87	75	Isam Snake,	89		95
Sol. George,	71		70	Thomas Stanton,	72	75	70
Elias Gleason,	59	76	75	John Taylor,	70	90	90
Rob. Hall,	77	95	95	William Taylor,	67	62	40
Sim. Hamilton,	87	95	95	Summer Wade,	50	80	80
Wade Hampton, <i>g</i>	85	95	95	Adam Ward, <i>f</i>	85		100
David Harkins,	82	90	75	Lamon Whartner,	72	66	80
Jackson Harkins,	4v	76	80	Benjamin F. Wilson,	63	80	90
W. H. Harrison,	77	70	75	George Williams, <i>g</i>	92	99	100
Gooding Headison,	82	99	80	Alfred Wright, <i>h</i>	85	99	100
Thomas Henderson, <i>h</i>	83	95	80	Alfred Wright, jun.,	88	99	90
Allen Hornbeck,		57	80	Timothy Wright, <i>i</i>	84	96	100
William Holden, <i>a</i>	47	87	80	James Pistokcha,	80	77	65
George E. Hoptha,	80	95	80	Stewart Fraser,			
Harris Hopkins,	65	74	75	Jackson Little,			
Henry Hosford,	68	90	90	Joel Lewis, <i>k</i>	75		80
Jos. Howell,	87	79	85	Simon Lewis, <i>l</i>			30
Wash. Hudson,	81	83	80	William Willard, <i>m</i>	70		65
Impson Jones,	67	65	80	Joseph Willard, <i>n</i>	55		65
Joel Jones,	82	95	90	Edm. Fletcher, <i>o</i>	73		90
Amos Jefferson,	83	90	90	Thos. Fletcher, <i>p</i>	64		90
Eb. Kellog,	47	60	60				
Henry Lawrence,	74	75	80				
Willis Leflore,	70	84	90				
Basil Loman,	82	90	90				
Charles Lord, <i>i</i>	50	70	80				

a Member of Acad. Church, July 2d, 1848.*b* Far gone in consumption. Hopefully pious.*c* Mem. of Acad. Church, on certif. Jan. 5th.*d* Do. do. do. Jan. 8th.*e* Mem. of Wheelock Church.*f* Boarded by parents.*g* Mem. of Acad. Church, by P. May 31st, 1848.*h* Do. do. do. July 2d, "*i* Not now in the Academy.*a* Mem. of Acad. Church, by P. July 2d, 1848.*b* Do. do. do. Jan. 8th.*c* Do. do. do. July 2, 1848.*d* Mem. of Methodist Church.*e* Mem. of Acad. Church, by P. May 31st, 1848.*f* At home for some weeks—ill health.*g* Mem. of Acad. Church, on cert. Jan. 8th.*h* Mem. of Acad. Church, by Prof. July 2d, 1848.*i* Do. do. do. do.*k* Boarded by parents.*l* Do. do. "*m* Do. do. "*n* Do. do. "*o* Do. do. "*p* Do. do. "

Miscellaneous.

PRESBYTERIAN BOARD OF PUBLICATION.

Works printed in the year 1847-8.

During the year ending March 31, 1848, the Presbyterian Board of Publication have added to their catalogue twenty-one new Books, amounting to 24,500 copies; four new Tracts, amounting to 10,500 copies; and two occasional Tracts, amounting to 8,000 copies. The whole number of new publications for the year, is 43,000. They have also printed new editions from stereotype plates, amounting to 124,500 copies. Total number of Books and Tracts issued during the year, 167,500.

LIST OF NEW BOOKS

Published during the year, from March 31, 1847, to March 31, 1848.

Catalogue
No.

- 222 The Saint's Everlasting Rest; or a Treatise on the blessed State of the Saints in Heaven. By Richard Baxter. Abridged for the Presbyterian Board of Publication, with a portrait, 12mo. pp. 354. Price 56 cents. 1000 copies.
- 223 The Three Blind Women, 32mo. pp. 62, with an engraving. Price 11 and 14 cts. 1000 copies.
- 224 A Call to the Unconverted. By Richard Baxter, with an introductory Essay, by Thomas Chalmers, D.D. 18mo. pp. 200. Price 8, 18 and 25 cents. 2500 copies.
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Presbyterian Almanac for 1848. Price 6 cents. 6000 copies.—*Pp.* 3-5.

The system of Colportage tried.

Within the year, the Board have made experiments of the system of Colportage, so far as they have been furnished with the means to sustain it. But however desirable such an agency for diffusing the publications of the Board, they are more confirmed in the opinion expressed in their last report, that the funds required to conduct it on a scale so large and liberal as is desirable, must be provided by the churches. The income from sales will not warrant the large outlay which would be required to carry on this mode of distribution to any considerable extent. After listening with due respect to the various suggestions of friends on the subject of imparting increased vigor and efficiency to the institution, the Board are persuaded that this can be done only by the cordial and energetic co-operation of Presbyteries and Synods in carrying into effect the earnest recommendations of successive General Assemblies, that they collect funds, establish depositories, support their own Colporteurs, and thus take the responsibility of supplying their own geographical limits. Several of these bodies have already entered upon the work, and are

carrying it forward with the most encouraging success.* Let their example be copied, and the counsels of the Assembly be obeyed throughout the Church, and then, but not before, will the utility and power of this instrumentality be fully seen and acknowledged.—*Pp.* 8, 9.

Purchase of a House.

The Board would also report to the Assembly, that they have been constrained, by numerous causes, to make new arrangements for conducting their business, which, though attended with considerable expense at the outset, will, they doubt not, prove in the end to be highly advantageous. The uncertainty of their tenure of rooms held only by rent—the inconvenience of removals, as well as the expense they must soon incur for a second time, there being a necessity for vacating their present premises, especially the want of more room, and the importance of occupying a prominent position in the city, which should bring them more fully before the public eye, have urged this measure upon them. But the difficulty of finding a place combining so many requisites as were sought by the Board, has caused the change to be postponed until now.

Within a short time, they have purchased a valuable property in one of the great thoroughfares of the city,† and on such terms as to make the outlay not only a safe but profitable investment. It is proposed by the Board to remove to the building so soon as it shall be prepared for their reception.—*Pp.* 8, 9.

The Treasurer's Report presents the following statistics, viz.

Receipts: Balance in the Treasury 31st March, 1847,	\$10,262 46
Sales of Books,	34,371 37
Stereotype Plates,	1,351 35
Colporteur Fund,	1,314 07
General Fund,	1,147 13
	—————\$48,476 38
Expenditures,	44,340 80

Balance in the Treas'y March 31, 1848, \$4,135 58

* The Synods of North Carolina, Virginia, Pittsburgh and Ohio; and the Presbyteries of Newton, New Castle, South Alabama and Baltimore:

† The building stands on the north side of Chestnut street, above Eighth, and cost \$15,000. The lot is 25 feet front by 178 feet deep.

BOARD OF EDUCATION.

Extracts from the Annual Report, 1848.

The Annual Report of the Board of Education for the present year has just reached us. It is a document of more than ordinary interest and value; but from the nature of a large portion of its contents, we cannot easily present a satisfactory abstract of them, and must refer our readers to the Report itself. Under the head of "General Christian Education," several important topics are presented: I. Bible View of Education; II. Practice of the Church, viz: the Primitive Church; the Middle Ages; the Reformation; Geneva; Scotland; England; France; Holland; Germany; Prussia; the Lutheran Church; the Congregational Church of New England; and the Presbyterian Church in the United States—arriving at the following general conclusion.

The general conclusion, derived from this historical review of the practice of the Christian Church in various ages and countries, may be summed up in the following particulars:

1. Education has always received its *impulse* from religion.

2. Education has been generally considered the *proper work of the Church*.

3. The *doctrines of the Bible* have been from time immemorial inculcated in connexion with secular knowledge, in the schools of Christian communities.

4. The scheme of banishing religion from public schools and institutions of learning, is an *experiment*, lately commenced in this country.

Then follow the Characteristics of the Assembly's plan; Objections considered; Encouragements to go forward; Statistics and suggestions on Schools, Academies and Colleges;—subjects which deserve the best consideration of the ministers and members of our church.

Under the second general head of "Ministerial Education," we find Statistics of Candidates; Decrease of Candidates for the Ministry, remarkable; Causes of the Decrease of Candidates; Duties of the Church in perpetuating the Ministry. We have space for but a brief extract—showing

The number of Candidates for the Ministry.

The number of new Candidates received during the year has been - - - 60

Making in all from the beginning (in 1819)	1723
The whole number on the list during the year has been	- - - 377
Of this number there have been,	
In their Theological course,	- 139
“ Collegiate “	- 170
“ Academical “	- 36
Stage of study not reported,	- 14
Teaching, &c.	- 18
	<hr/> - 377

During the year *thirty-five* candidates are known to have finished their course of study. *Nineteen* have been discontinued for not reporting, some of whom have probably finished. *Three* have died. *Eleven* have withdrawn from the aid of the Board, some on account of ill health, and others by a change of circumstances being enabled to support themselves. *Five* have been discontinued for marrying; *two* for deficiency, and *two* by their Presbyteries, the reason not being given to the Board.

The whole number of candidates on the roll this year is *twenty-six* less than the aggregate of last year; the whole number then being 403, and now 377. The number of *new* candidates received this year is *thirty-six* less than the number received last year; the whole number then being 96, and now 60. To this warning fact of a *decrease of candidates*, the Board feel bound to direct the special attention of the Assembly. The churches should receive timely information of the real state of things in order that such scriptural efforts may be put forth as shall in the ordinary course of Providence, be blessed in the removal of the evil represented in the statistics of the present year.

A favorable report is made of the state of the Treasury. The receipts of the Ministerial Education Fund during the year amounted to \$31,075 36; of the General Education Fund, \$1045 25. With the balance on hand from the year preceding and the above-mentioned sums the expenses of the Board were fully met, amounting to \$30,571 15 on the former account, and \$182 33 on the latter; leaving on the 1st of May, 1848, a balance in favor of the Board on the two funds of over \$8,000.

SCOTCH FREE CHURCH JEWISH MISSIONS.

Persecution of an Inquirer at Constantinople.

It is by no means an uncommon thing for the Jews of this city to become Mohammedans, Greeks, Romanists, or Armenians. In the former case, persecution is wholly prevented by the strong arm of the Turks; but in the other cases, the proselytes are uniformly sent off in secrecy and haste to Athens, Rome, or Russia respectively.

Three young Jews had suddenly disappeared from the neighborhood in which Jacob, our earliest inquirer, resides. Suspicion immediately fell upon him, and so a multitude of neighbors apprehended him, beat him, and cast him into the prison of the *zaptiyeh* on their own Sabbath, May 27. As he was a French subject, however, nothing could be done unless a formal accusation were lodged in the French embassy. This was accordingly done, and Jacob was required to restore the persons of the Jews, as well as to refund all the money which the young men in question had carried off. And, considering this a favorable opportunity of getting Jacob and his whole family expelled from the neighborhood, they purchased about twenty false witnesses to bring the most horrid accusations against him. Meanwhile I called upon the French dragoman, to whom the matter had been intrusted, and explained the whole affair to him, and I cannot but acknowledge with gratitude the lively and disinterested concern which he has all along exhibited in this matter. Accordingly on Monday, May 29, Jacob and his accusers were confronted before the *zaptiyeh*, and first the Turkish false witnesses began their vehement accusations. A few shrewd questions, however, soon made it plain that they knew nothing of the accused, and they were therefore ordered to quit the court. The brother of two of the fugitives now began his accusation, but luckily enough it had happened that Jacob had heard from the fugitives themselves, with whom he was slightly acquainted, an intimation of their purpose to quit the place, ten days before they executed it, and that apprehensive of being involved in the matter, he had that very instant given notice

of it to their brother, who had now become his accuser. This the accuser at first unwarily admitted to be true; but afterwards observing the favorable impression it had produced in behalf of Jacob, he unblushingly retracted his admission, and denied that he had received any such information. This was enough to decide the matter.—Jacob was honorably acquitted, and was dismissed with the recommendation to refrain for a few days from frequenting my house, till the jealousy of the Jews should be lulled asleep. Two days afterwards, what was our surprise to learn, that the Jews were threatening to throw into the street all the little property of the family, unless they should remove in three days from the neighborhood! To avoid all danger, the family made repeated attempts to do so, but the same law which had been so dexterously employed to prevent us from getting a school room, was now employed to prevent them from finding lodgings in any of the surrounding suburbs. I mean the law by which the various communities of this city, whether Jews, Greeks, Turks, &c., can expel from among them, or prevent coming among them, any person whom they choose to accuse of being a dangerous or troublesome person. Nothing, therefore, could be done but to wait the event in patience, I taking care, however, to acquaint the English authorities with what had already been done in the case of Haijim, and with what was threatened in the case of Jacob's parents; but neither the communication I then addressed, nor another sent when the evil had actually been perpetrated, produced the slightest interference in behalf of the persecuted parties.

June 4th the Jews considered as an ample day of grace to their victims; so they threw the old man into prison, availing themselves of the absence of his two sons at our public worship (it being the Lord's day), and only set him at liberty next day after they had thrown every thing into the street, and nailed up the doors and windows of his house. As the English embassy seemed utterly disinclined to move in the matter, we applied to the French dragoman to plead our cause, especially as it had arisen out of a false accusation against a French subject; but after ten

days of tedious attendance upon the court, we found that the dragoman could not, and that the zaptiyeh would not, compel the Jews to refrain from their violent proceedings. Since the 4th of this month, the family have been lying on the ground, in a sort of court of the house, pitied by some of their neighbors, hated by others, but without any immediate prospect of better things, and I need hardly add that attendance upon the Turkish authorities has involved us in some expense, which, considering their poverty, we could not avoid; but that is not considerable.

All our other inquirers have disappeared. We are well aware, however, that inquiry is making progress.—*Missy. Record, August, 1848.*

The September number of the "Record" mentions the baptism of this interesting inquirer.

Trials of a Convert at Jassy.

Isaac, whose baptism was recorded last letter, continues to evidence his faith in Christ, by meek yet firm resistance to the daily persecutions which raged against him during the three weeks we detained him in Mr. Edward's house. One afternoon he was specially tried by a visit from his mother. Having failed with every effort to induce him to return to his paternal roof, she commenced the Jewish lament for the dead, and continued howling and shrieking as the Talmudical Jews do when a near relative dies. Isaac at last left her alone, and she at length, to our joy, quitted the house. On the following day, she proceeded to the Austrian and English consuls, and accused us of giving shelter to a son who had absconded from his house with all her property in money, which she averred was 200 ducats (£100). After several days, and repeated applications, she at length succeeded so far that we were summoned to deliver up Isaac to trial. This resulted in a triumphant acquittal of our Christian prisoner from every charge, and his relations were reprimanded and enjoined to molest him no further.—*Ibid.*

Hopeful conversion of a Jewess at Jassy.

A fine little boy called on us with the request that we should visit his mother who was anxious to see us. We thought at

first it might be a trick of the Jews to get us to a distant part of the city. We, however, resolved to obey this summons. On reaching her residence, we were immediately welcomed by a most intelligent, superior-looking Jewess. She was dressed in black, with a gravity of deportment indicating a person very different in education and manners to the female Jewish community of Jassy. Mrs. Grunberg, of whom we speak, is a native of Lemberg, in Galicia; her husband was engaged in extensive business there, and for several years they lived in affluence, and in possession of all the luxuries of life, such as a comfortable house, private carriage, &c. Ten years ago, while visiting the baths at Tep-liz, in Austria, she met with the family of a Hungarian pastor, and received from them a copy of the New Testament. This her husband and she often read, and became gradually convinced of the truth of evangelical Christianity. As yet, however, they were not prepared for the sacrifices attending a declaration of their convictions. Meanwhile, the frightful Polish insurrection of 1846-7 broke out, in which so many Polish noblemen were massacred by the peasants—her husband's business depended on the nobility, and he lost all his property. Now, in their distress, she called on the Lord more earnestly. Just at this time her daughter, who had been recently married in Jassy, requested a visit from her much-loved mother. In this anxious and awakened frame of mind, she had been four months in Jassy, and in the prospect of soon leaving it for the country, where she intended to undertake the education of some Boyar's family, as a means of supporting herself and children, she heard of Mr. Edward, and wished to see him to speak with him on the state of her soul. During the last ten years—that is, since she came into the possession of a New Testament—she had never met with any one who could explain and set forth "the unsearchable riches of Christ." Our interviews, in such circumstances, have been deeply interesting. With many tears she heard the word of life, and after reading much, attending ordinances, and receiving instruction in the doctrines of the Gospel, she has declared that they are the same truths which first arrested her while study-

ing the New Testament. Her earnest cry to the hearer and answerer of prayer is for His teaching, and we do hope soon to admit her by baptism into the visible church of Christ. Her gifts, rightly directed by the grace of Christ, eminently qualify her

for a female seminary, so much needed in Jassy. May the Lord abundantly answer all the desires of his people, and accomplish what without his almighty arm is altogether impossible.—*Ibid.*

Mission House: New-York, October, 1848.

RECENT INTELLIGENCE.

CHOCTAW MISSION.—The Report of the Rev. J. B. Ramsey, on a preceding page, mentions the admission of six persons to the communion of the church at Spencer Academy.—During the vacation of the Academy, Mr. Ramsey made a visit to this city,—partly for the benefit of his health, which had become seriously impaired. He has now returned to his station, with health somewhat improved.—It gives us pleasure to state that Charles Fishback, M.D., of Louisville, Kentucky, has accepted the appointment of Physician, in connection with the Academy, and has entered upon his duties in that station.

CHINA: NINGPO MISSION.—Letters dated to the 2d of June, report the continued health of the missionaries. On account of the number of piratical vessels on the coast, they had not deemed it safe to make any excursion to the neighboring islands for missionary labors, and for the promotion of their health during the hot weather.—Their usual engagements occupied all their time and strength.

CHINA: AMOY MISSION.—Letters from the Rev. J. Lloyd, of dates to the 7th of June, mention his continued services in the Chapel. Two persons were professed inquirers concerning the way of salvation, but Mr. Lloyd was not fully satisfied as to their sincerity.

CHINA: CANTON MISSION.—Letters have been received to the 22d of June. The Rev. W. Speer, speaking of their residence among the natives, says: "Our residence thus far in our present location, has been very pleasant. We find it renders the population much more accessible. We have more frequent visits from natives, and are thrown much more into their society. In our morning and evening walks, we frequently distribute tracts where we can do so

judiciously. Through the labors of the various missionaries, we see that the principles of Christianity are gradually becoming known."—It was in contemplation to rent another house in November, to be occupied by the Rev. Messrs. French and Speer.

INDIA: LODIANA MISSION.—Letters have come to hand from several stations, dated to the 24th of June. We regret to learn that the Rev. J. H. Morrison had been seriously ill for some time, but at the latest dates his health was somewhat better.—At Ambala, the Rev. J. M. Jamieson had commenced a school, in which instruction was given in English, Persian, Urdu, Sanskrit, Hindi, and Panjabi. In the several departments, seventy-five scholars were in attendance, and the number was daily increasing.—The Rev. C. W. Forman, at the request of the church at Agra, and with the advice of the missionaries, was preaching at that city, where he would probably remain until after the expected meeting of the Synod of North India, before proceeding to his station.

INDIA: ALLAHABAD MISSION.—Letters dated to the 27th of June, have been received. The semi-annual examination of the Mission College took place on the 8th of June, in the presence of the English-Commissioner, Judge, and other gentlemen,—who expressed great satisfaction with the progress made by the pupils. The attendance of the scholars during the hot season, has been very good; one hundred and seventy-six were present at the examination.

INDIA: FURRUKHABAD MISSION.—The Rev. A. H. Seeley, in a letter dated July 7th, writes as follows: Since Dhokal received baptism, another boy of the school has visited us, inquiring what he shall do to be saved. We hope and pray that these are but the beginning of a

mighty outpouring of the Spirit of God in our midst. We need the prayers of all the children of God."

ARRIVAL OF THE REV. JOSEPH PORTER.—We are thankful to report the safe arrival of Mr. Porter, of the Lodianna Mission, and his two sons.

They arrived at Philadelphia on the 22d of August. Mr. Porter visits this country to make arrangements for the education of his children, expecting afterwards to return to his field of labor.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN AUGUST, 1848.

<i>SYNOD OF ALBANY. Pby of Londonderry.</i>			
Newburyport 2d ch, Mass, mo con colls	25 00		
<i>SYNOD OF BUFFALO. Pby. of Wyoming.</i>			
Caledonia ch, of which 20 from Duncan McPherson	57 50		
<i>Pby of Ogdensburg.</i>			
Hammond ch, for French mission	10 00		
<i>Pby of Buffalo City.</i>			
Buffalo 1st ch, of which 20 from J J Baldwin	55 00		
<i>SYNOD OF NEW-YORK. Pby of Hudson.</i>			
Liberty ch, for French mission	9 25		
<i>Pby. of North River.</i>			
'——' Rev W J McCord, for Jewish mission	50		
<i>Pby. of Long Island.</i>			
Southampton ch Sah sch	3 13		
<i>Pby of New York.</i>			
Brooklyn 1st ch, for French mission 20, Sab sch in part to ed <i>Anna Finley Sanford</i> and <i>Melancthon W Jacobus</i> 20; Brick ch mo con 6 32, Mrs <i>Gabriel Havens</i> 10; Forty-Second st ch mo con 10 03; Madison avenue ch mo con 7 79; Duane st ch mo con 13 47; Chelsea ch mo cou 12; Yorkville ch mo con 2 25; New York First ch an old lady 2 04; Wallabout ch mo con 2 25	106 15		
<i>2d Pby. of New York.</i>			
Canal st ch mo con July 31 32, Aug 8 54	39 86		
<i>SYNOD OF NEW JERSEY. Pby of Elizabethtown.</i>			
Woodbridge 2d ch, for French mission 9, mo con 3 25	12 25		
<i>Pby. of New-Brunswick.</i>			
Cranberry 2d ch, for French mission 16; Trenton 1st ch, S G Potts 42 cents; Pennington ch Sab school, in part to ed child at Allahabad 2; Middletown Point ch miss soc 19 37; Village ch Freehold mo con colls 55	92 79		
<i>Pby. of Luzerne.</i>			
Mauch Chunk ch, of which 8 50 from juv mis soc, bal to ed <i>Maria B Salkeld</i>	20 00		
<i>SYNOD OF PHILADELPHIA. Pby of Philadelphia.</i>			
Phila 6th ch mo con colls	92 50		
<i>2d Pby of Philadelphia.</i>			
Newtown ch for French mission	15 01		
<i>Pby. of Baltimore.</i>			
Georgetown, D C, Bridge st ch, three mos con colls 13 60 Balt, Md, William Morris, for Evangelical Society of Paris 20; Gowanne chapel Sab sch 15 50	49 00		
<i>Pby. of Carlisle.</i>			
Silver Spring ch, George Morris, for Evangelical Society of Paris 20; Mercersburg ch 62; Jones' Creek and Piney chs, David Gamble 10, Silas Horner 5, Mary Knox 5, James Crockett 2, Jane Nunemaker 2, John Horner 1 50, Margaret Horner 1, Rev R S Grier 3 50	112 00		
<i>Pby. of Huntingdon.</i>			
Centre co, Pa, Mount Liberty Sab sch 1 50; Sinking Valley ch, James Wilson, elder, 25	26 50		
<i>SYNOD OF PITTSBURG. Pby of Blairsville.</i>			
Ebenezer ch, for French mission 9 50, Mrs Lewis for Ireland 15; Bethel ch, for French mission 3 55	28 05		
<i>Pby. of Redstone.</i>			
Connellsville ch, to con the Rev <i>ROSS STEVENSON</i> and <i>ALEXANDER STEVENSON</i> 1 m's 60; Fairmount ch, Rev W P Harsh 11 25; Tent ch 37 50	108 75		
<i>Pby. of Ohio.</i>			
Pittsburgh 2d ch Sab sch 6 33; Monongahela City ch, of which 30 to con Mrs <i>ANS B KERR</i> 1 m 55, Sab sch 12; Canonsburg ch 20; Lawrenceville ch 12; Allegheny City 2d ch 28 43; East Liberty ch, for French mission 11 25; Bethel ch 5; Centre ch, Edmund Thomas 1	151 01		
<i>Pby. of Allegheny.</i>			
Bull Creek ch fem mis assoc'n 6 21; Butler ch, for French mission 16	22 21		
<i>Pby of Beaver.</i>			
Freedom ch 3; Concord ch 4; Neshaock ch 26, do for French mission 18 42; Bridgewater ch 34	85 42		
<i>Pby. of Erie.</i>			
Meadville ch, for French mission	22 00		
<i>Pby of Clarion.</i>			
Licking ch Piney mis soc	10 00		
<i>SYNOD OF WHEELING. Pby. of Washington.</i>			
Washington ch, Rev Dr McConaughy 20; Mill cr ch, Hookstown Sab sch 5 80; West Liberty ch 2 91; Frankfort ch 10	38 71		
<i>Pby. of Steubenville.</i>			
Wellsville ch 9 54, Sab sch 2 60; Monroesville ch 3 27	15 41		
<i>Pby. of New Lisbon.</i>			
Canfield ch 6 42; Salem ch 6 71	13 13		
<i>SYNOD OF OHIO. Pby. of Richland.</i>			
Oliveshurg ch, bal	18 00		

<i>Pby of Wooster.</i>		<i>Pby of Fayetteville.</i>	
Northfield ch, for French mission 5; Fulton ch for do 12	17 00	Wilmington ch, of which 20 for French mission	40 00
SYNOD OF CINCINNATI. <i>Pby of Miami.</i>		SYNOD OF MEMPHIS. <i>Pby of Arkansas.</i>	
Washington ch 8 50, Sab sch 2 80	11 30	Fort Gibson ch mo con colls 7 25, James Edwards 10, H Porter 1	18 25
<i>Pby. of Cincinnati.</i>		SYNOD OF S. CAROLINA. <i>Pby of S. Carolina.</i>	
Cincinnati 1st ch, three mos con colls 20 55; Pleas- ant Ridge ch mo con colls 11 98; Hopewell ch 21 55	54 08	Rock ch, for French mission	9 00
<i>Pby. of Oxford.</i>		SYNOD OF GEORGIA.	
Lexington ch	8 75	'———' A friend to ed Horace S Pratt in Northern India	20 00
<i>Pby of Maumee.</i>		<i>Pby of Hopewell.</i>	
Findley ch, for French mission	16 00	Lexington ch, 'a member,' 10; Augusta ch mo con colls 33, fem mis soc 54	103 00
SYNOD OF INDIANA. <i>Pby. of Madison.</i>		<i>Pby. of Cherokee.</i>	
Madison 1st ch ann coll 38 30, mo con colls 34 80	73 10	Marietta ch mo con colls 32 73; Dalton ch 11 30; Cedar Branch ch 11 30; Harmony ch 5 35	60 68
<i>Pby. of Indianapolis.</i>		SYNOD OF ALABAMA. <i>Pby of S Alabama.</i>	
Shiloh ch, for French mission 5; Richmoud ch Thomas Hanna 1; Franklin ch fem for mis soc 16 30, Sab sch 1 65; Dunlapville cb, for French mission 10; Brownsville ch, for French mission 1	34 95	Pensacola ch, Florida	23 35
SYNOD OF N. INDIANA. <i>Pby of Logansport.</i>		SYNOD OF MISSISSIPPI. <i>Pby of Mississippi.</i>	
Logansport ch	10 00	Port Gibson ch, Miss P M Rickhow 5; Jackson ch mo con colls 26 10; Natchez ch for French mis- sion 225 70, mo con colls 83 85, Sab sch 8 15, colored cong 5 15	353 95
SYNOD OF ILLINOIS. <i>Pby of Kaskaskia.</i>		MISCELLANEOUS.	
Hillsboro' ch, of which 5 for French mission	10 00	'A friend,' for sup of an [Evangelist in France 150; Salem, Mass, 'two little girls,' for the Niugpo mission 25 cents; Portsmouth, N H, Mrs Dumick 2 50; Duches co, N Y, a lady for French mission 25; N York, '———' for French mission 20; Spencer Academy, Choctaw Nation, mo con colls 63 65; 'a friend' 20; 'W,' for French mission 5; Cumberland, Md, Rev J C Mitchell 5; Eldad 2	
<i>Pby of Sangamon.</i>		293 40	
Springfield 1st ch Sab sch, to ed John G Bergen 30; North Sangamon ch, of which 36 35 for French mission, 66 35, Mrs Margaret S Wal- ters 5	101 35	Total,	
SYNOD OF KENTUCKY. <i>Pby of Ebenezer.</i>		\$2548 06	
Flemingsburg 1st ch, for French mission	11 00	DONATIONS IN CLOTHING, &C.	
SYNOD OF VIRGINIA. <i>Pby of E Hanover.</i>		Ladies sew soc Hammond N Y, onc box clothing	
Richmond 2d ch, four mos con colls 23 41; Rich- moud 1st ch mo con 6 26	29 67	Ladies of Dayton 1st ch, Ohio, ono do	
<i>Pby of Montgomery.</i>		Ladies of Vincennes, Indiana, do	
Christiansburg ch, Thomas Inglis	5 00	Ladies mis soc, Pulaski, Tenu, onc do for Spencer Academy	
SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>		50 20	
Bethlehem ch mo con coll	5 00		

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in
after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the
Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied
to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer
shall be a full and legal acquittance of my said Executors for the same.

Board of Domestic Missions.

SYNOD OF NEW JERSEY.

The Synod of New Jersey, at their meeting in October, 1847, adopted a plan for regular systematic contributions to the several Boards of the Church, fixing a *definite time*, when collections for each object shall be made, and enjoining on all their churches to attend to this matter; if possible, *at the time specified*.

In the plan adopted by the Synod, contributions for *Domestic Missions* are to be made in all their churches, on the *second Sabbath in October*, or if it be found inconvenient to make the collection on the *second Sabbath*, then to have it made on the Sabbath immediately preceding, or following that Sabbath.

The great importance of system in all our benevolent operations, every practical man will be ready to admit, and a *definite plan*, which will fix attention, and secure prompt and simultaneous action in all the churches, would accomplish a vast amount for the cause of Christ. The plan adopted by this Synod, has been tried in the Free Church in Scotland, and it has done wonders there; and the reason why it has been attended with such success in Scotland is very obvious, and teaches an important and salutary lesson. The simple reason for this success is found in the fact, that the pastors and churches, feeling a deep interest in the object, as honest men, and good Presbyterians, have felt themselves bound to obey the order of their General Assembly, and in good faith carry into full effect the plan adopted. It is a fact of deep interest, stated in their report for 1847, that of nearly *eight hundred* churches under the care of that assembly,

not one failed within the year, in making a contribution to each of the five Schemes in which that church is embarked for the promotion of the cause of Christ at home and abroad. In view of this single fact, need we be surprised at what has been accomplished there? And why may not the same be done by the Presbyterian Church in this land? What good reason can be assigned, why any one of our churches, even the feeblest, should be denied the sweet privilege of doing something for the spread of a pure Gospel? Why should any church be thus separated from fellowship with other churches, in the great and good work of diffusing the blessings of salvation? Are our Christian people unwilling to aid in this work, when the subject is fairly presented to them, and an opportunity for doing their duty is afforded them? We think not; we have never found a church, which has not been willing to do something, when a fair opportunity has been offered them, and their duty has been wisely and kindly pointed out to them—and our firm conviction is, that it is only necessary our pastors and Elders should do their duty, and do it wisely and kindly, to secure from all our churches contributions for the several objects in which our church has embarked. Let the same spirit prevail in the pastors and elders of our churches, which is found in the Free Church of Scotland, and we are persuaded the same blessed results would follow. We rejoice that the Synod of New Jersey have adopted this plan. There is, perhaps, no one of our Synods better situated for carrying such plan into full effect. We trust a fair experiment will be made, and that energetic measures

will be adopted to secure collections from every church in the Synod; the result would be most salutary to the churches themselves, and as an example to other Synods and Presbyteries, such result would be of incalculable importance to the cause.

We would now call the special attention of the pastors and churches belonging to that Synod, to the collection for *Domestic Missions*, to be made on the *second Sabbath* in October. The time for this collection is now near; and we do most respectfully, but earnestly, beg of the pastors and elders to make arrangements immediately, for having this collection made on the day specified, or as soon after as will be at all practicable. We plead earnestly for this, because we are satisfied, great and important interests, under God, depend on what the churches in that Synod may do, or leave undone in this matter. The plan adopted by the Synods, so far as Domestic Missions were concerned, it is well known, could not be carried into effect the last year. The time for action, specified in the plan, was actually past when the plan was adopted, and the consequence was, in a number of churches in that Synod, there was no collection for Domestic Missions the last year. We hope this will be kept in remembrance, and that special effort will be made the present year to bring up arrearages.

The Synod of New Jersey have a deep interest in the cause of Domestic Missions, and should feel that they are called upon to make strong efforts to sustain and advance that cause. They have much important missionary ground within their own limits, and a large amount of funds is required to sustain the missionaries employed within their own bounds, and as an important portion of the whole church they are deeply concerned in aiding their Board of Missions to send the Gospel to the destitute thousands, and hundreds of thousands, in our new settlements.

Hitherto, we regret that we are compelled to say, that excellent Synod has done but little to aid in spreading the Gospel in this land beyond its own limits. All that has been raised, for Domestic Missions, in the churches of that Synod has been required to pay the missionaries

within their own bounds. We state this fact with unfeigned reluctance, and not by way of complaint, but with a view to rouse the pastors and churches to do more for this great cause. A body so large and respectable as the Synod of New Jersey, one of our oldest and best Synods, with more than one hundred and thirty churches, and many of them among our most substantial churches, should certainly not be willing to have no share in the good work of spreading the Gospel beyond their own limits, and to the utmost bounds of this great and growing country.

In compliance with the expressed wish of the Synod, we will take measures to have forwarded to each pastor and session a brief abstract of the doings and wants of the Board of Missions in season for the proposed collection. At present we will only say in general, that the cause of Domestic Missions in our church is in a prosperous state. In every department of the work there has been encouraging progress, and at this time we are in advance of any former period. At the same time we would say to the churches, this work increases on our hands! It cannot remain stationary; while it enjoys the blessing of God it must extend, and the demand for effort must constantly increase.

The demands for the present year will of necessity be much greater than those of any former year, and a greatly increased amount of means will be required to meet these demands. Large additions have been made to our domestic field. New, and very extensive, and important fields are opening, and calling for immediate supplies. The Board are prepared and anxious to enter these fields, if the churches will furnish the necessary means, and in this work there is no time to be lost; every moment is precious. What is done, must be done *quickly—should be done now.*

The funds of the Board are low, and without prompt and liberal supplies, they cannot extend their operations, as the present exigencies of our country imperatively demands. Under God, it depends on the friends of this cause to say, whether the many promising fields now open, and calling for missionaries, shall be occupied. And we cannot but feel, that what may be

done by the churches in the Synod of New Jersey, in the month of October, will have an important bearing on the interests of this great cause. We shall look forward to that month with deep anxiety, and much prayer. If the churches in that Synod come out in their strength, and do their duty promptly and fully, it will cheer and encourage the Board, and will give an impulse that will be felt through our whole church.

In behalf of the Board of Missions,
WILLIAM A. McDOWELL,
Cor. Secretary.

HOW IT IS IN PRESBYTERIAN SCOTLAND.

“As to the instruction of the people, it is much more generally diffused in Scotland than in England. The Bible and the Catechism are familiar to every Scottish child. I have entered a poor hut in the Highlands, built of a few rough stones, scarcely rising above the ground, and roofed with turf; and I have found in it a people of pleasing manners, and of a remarkable cultivation, which formed a striking contrast with their poverty. *A pure and living Christian Church is the greatest blessing that can be granted to a people.*” It is the only instrument fitted to civilize nations.”

D'AUBIGNE.

How much important truth is contained in the above extract? What a valuable lesson does it teach to Americans, and especially to Christians in this land? “*A pure and living Christian Church is the greatest blessing that can be granted to a people.*” Of the truth of this remark there can be no question. The Bible sustains it, and all history confirms it. A pure, living Christian Church, with its ministry and ordinances, secures intelligence, industry, order, peace and harmony, while at the same time it is the great and divinely-appointed instrument for the sanctification and salvation of men. And in a country like ours, where men are at liberty to think and act for themselves, where the people govern, and where all is progress, what boon to be compared with this?—Plant such a church in every neighbor-

hood, and let it be supplied with an intelligent, devoted ministry, and the traveller would find, even in our humblest log cabins, intelligence, neatness, order, temporal and spiritual enjoyment. What a view does this give us of the importance of Domestic Missions? To accomplish this great end, to plant a pure, living Christian Church in every neighborhood, and give the living teacher with the life-giving, and life-sustaining ordinances of the Gospel, is the high and holy object of all our missionary efforts. Nor will our work be done until this is accomplished. What a noble enterprise! What patriot, what Christian, can refuse to help in such a work? Is there an individual, in whose heart is found the love of country, or love to souls, who will not rejoice to lend his aid, in giving a pure living Christian Church, and an evangelical ministry to our whole population, and thus do his part in blessing our land and perpetuating our invaluable civil and religious privileges?

For the Domestic Missionary Chronicle.

As the time approaches for the operations of the Synod of New Jersey, according to the new plan, the friends of *Home Missions* feel no small interest in its success. Its wonderful results in the Free Church of Scotland has led, I presume, to its adoption by the Synod. But the problem yet remains unsolved, whether it will live in its imported state, and whether the diversities of our condition, may not work against the analogical expectations, we might reasonably indulge. There is a degree of homogeneity—a banding together among those brethren—a readiness to submit to church orders, emanating from Synod or Assembly, which the stubborn republicans of the States do not closely copy, and other circumstances, which may provoke a doubt, or create a fear, as to the success. The writer has no misgivings as to the *abstract* feasibility of the Scheme. It only requires the *earnest action of the ministry*. Having had some experience, in intercourse with our pastors, he is compelled to say, that the fault of short-coming is *not with the flock*, but with the *shep-*

herds of the flock. There is a timidity on the part of some of our best men, in these matters, which is unaccountable and irreconcilable with their known views of ministerial responsibility; there is a shrinking back from urging the claims of an imploring world, lest people should feel they are called upon for their money. The Scotch ministry—alive and awake—pressed by claims and demands almost overwhelming, bring forward the several Schemes, in simultaneous action, until the response rolls back from every parish, and sums are contributed which astonish the colder economy of other churches.

Now the New Jersey plan succeeds in the same way; the people have the means, and the writer, who spent some of the palmiest days of his ministry among them, believes they have the disposition. The line is drawn and waits only for the command to echo along it, and the battle is formed, and the results secured. Forgive me, if I doubt the ministry. Few portions of our land have such men as occupy those pulpits; orthodox, pious, earnest in winning souls, successful above all others, as the statistics of our church demonstrate—and yet in this respect they lack. It is known, that more is expended within the bounds of the Synod for Domestic Missions, than all its churches contribute. I am aware that there is much land to be possessed—that along the Susquehannah and the Atlantic sea-board there are spots of great interest, and efforts to be made which will recompense all trouble and expense; but will the churches feel no anxiety to send the Gospel to the expanded and expanding fields which open to their efforts? Shall the Jersey synod take no part in the grand conflict for Christ's crown and covenant? Fifty cents on an average from each member, would produce a sum sufficient for all home efforts and leave a surplus of some thousands for the wide West. Can there be a single church, even in its most destitute portions, which will not average this sum from each member? Poverty-stricken Ireland will do better than this to sustain a hierarchy which crushes them.

The position of that Synod, its character in the church, the condition of its ancient churches, the possession of the com-

forts and appliances for the worship of God, and the sustentation of its ministers—the fact, that there is in its midst the school of the prophets, with its teachers so earnest in all matters of Church Extension and schemes of good—all call upon its ministers to give to this plan the benefit of all their endeavors, and the strength of all their efforts. If it fail *there*, then it cannot be repeated elsewhere; if it succeed, if the experiment works happily, it may be tried in other Synods, and the time may come—may the Lord hasten it!—when our whole church may act in concert on the schemes of Christian benevolence, and through our whole expanse, each Board receive the annual benefactions of the churches. Then our Presbyterian system, with its gradation of courts, may work in *fact*, as beautifully as it looks in *theory*. The thousand rills, starting from mountain-side and prairie, will roll onward, swelling the river of Christian benevolence and life. The annual overflow of the river of Egypt, shed blessing and life to millions ready to perish. Oh how easily could the \$326,000 raised now be a million, and the efforts of our Boards be in keeping with the commanding position our church occupies, in the providence of God. And what is a million of money, where so much is at stake and the means of the church are so great? The aid-giving churches must increase their benefactions, and the aid-receiving churches on the Atlantic slope, decrease their demands, and live by themselves. I have hastily strown together these thoughts; they are not new—not extraordinary—simple truths, which might occur to any man, who should think upon the subject. But if they serve to quicken the efforts of the churches, and especially of the pastors in that Synod, they will prove, what so often is illustrated in the providence of God, how easily, in his hand, feeble instrumentalities advance his glorious purposes. That the new plan—new to us—may succeed, is my earnest desire. Under no more auspicious circumstances could the experiment be tried, than in the ancient and venerable Synod of New Jersey. We all look with augmenting interest to the result, and, if copying from the example of Nelson, when at Trafalgar he ran the signal to the mast-head of the Admi-

ral, these memorable words, which shot like electricity through every British heart—"England expects every man to do his duty," we could hear the watchword passing from church to church, and Presbyter's to Presbytery—"the church expects every man to do his duty," we may look for results, which, beside augmenting our revenues, would stimulate the action of other parts of our church.

A FORMER MEMBER OF THAT SYNOD.

TEXAS.

Texas is now opening to the Presbyterian Church an exceedingly important and interesting missionary field, and we rejoice to know that a deep interest is felt in the operations of the Board in Texas. The Rev. Daniel Baker, well known as a devoted and very successful minister of the Presbyterian church, has recently left an important charge in Mississippi, and, as a Missionary of the Board, has gone to Texas. He is now engaged in exploring that field, with a view to collect congregations and organize churches where it may be deemed expedient, and to prepare the way for the introduction and settlement of other missionaries. The work in which he is engaged will be of vast importance to our missionary operations in that new and extensive region, and from an intimate personal acquaintance with that excellent brother, we consider him as having peculiar qualifications for this work. Believing that information from that region will be interesting to our churches, we gladly transfer to our columns, from the Presbyterian Herald, the following from Mr. Baker. The letter is addressed to the Rev. Mr. Hill, who is the Secretary of the Missionary Committee at Louisville, Kentucky.

EDITOR.

PORT LAVACA, July 10, 1848.

BRO. HILL:—Having preached my farewell sermon on Sabbath, the 11th of June last, I set out on the day following for Texas, and reached Port Lavaca on the 15th, in fine health and spirits. Bro. Stephen E. Cocks, a most active and excellent minister of our communion, who has been preaching here and in neighboring places for more than two years, received me most cordially as a fellow-laborer in this frontier vineyard of the Lord. Port Lavaca, (or La Baca,) is a flourishing little town on Matagorda Bay, about 27 miles north of Pass Cavallo. Two years ago, there were scarcely any houses at all in the place, now there are some sixty or eighty with a population of about 400 souls! And it is thought that this village will become a place of some considerable

importance before long, as it is the main port of entry for an extensive and most delightful portion of Texas, now rapidly filling up; a region of country which is said to be exceedingly beautiful and picturesque, having a soil equal to the Mississippi bottoms, and very healthy withal. With regard to *Port Lavaca, Indian Point*, and other smaller villages upon Matagorda Bay to the north, they furnish delightful residences, the breezes are fresh and balmy, and the climate considered uncommonly salubrious, and particularly adapted to persons in feeble health and in the decline of years. The grand difficulty is, the country all around the bay is neither well timbered nor well watered, and planters, who reside on the bay, are obliged to have their plantations from 12 to 20 miles in the interior. The staples are *cotton, corn, sugar*, but especially sugar. When at Indian Point the other day a merchant showed me some sugar, of very fine quality, the growth of Texas last year—the crop on a single plantation amounting to 176 hogsheads of sugar, and about 400 barrels of molasses! Texas is certainly a very fine country—particularly *Western Texas*. Brother Cocks says that the country lying on the Guadalupe and San Antonio rivers is the most picturesque and beautiful that he has ever seen in all his life, and he has seen the fairest portions of Virginia, Kentucky, Illinois and Missouri. He is quite enraptured with the country, and, in his enthusiasm, he is disposed to consider it the very garden spot of all North America! But not to enlarge upon such matters which, in this communication, you may deem somewhat out of place, I would state that since reaching this new and great missionary field, I have to the utmost of my ability been endeavoring to do good in every way possible. Besides preaching twenty-three sermons, and making addresses to mothers, children, &c., I have baptized an adult, assisted in administering the sacrament of the Lord's Supper on one occasion, distributed some tracts, and made arrangements for the organization of a Sabbath School at Indian Point, a flourishing town on the bay about 8 or 10 miles from this. Eight months ago there were scarcely any Americans there, only German emigrants of the low-

est order, living in miserable shanties and wretched hovels; now there are, I suppose, fifty *American* families! and within a few months past a considerable number of very good houses have been put up, and arrangements have been made for building some fifteen or twenty more this coming fall. One gentleman has lately come there, a venerable old member of the Methodist church, a substantial man, worth about

\$150,000. He has put up a house for his own accommodation at Indian Point, and intends to have his married children settled around him, at a distance of twelve or fifteen miles in the country. I do think all the region round about here will—*must* be densely settled by an intelligent and substantial class of people before many years. It is good, therefore, to have missionaries here in good time.

Letters from Missionaries.

Louisiana.

FROM A MISSIONARY IN THE PARISH OF CARROLL.

A New Field—Churches Organized, &c.

My field of labor embraces three points, all situated on the Mississippi river. This is, as yet, comparatively a new country, the oldest settlements not dating further back than *fifteen* or *twenty* years. The first attempt to plant a Presbyterian church in this parish was made in 1845. In the fall of that year, your present missionary was, in the providence of God, directed to this field of labor. Finding a few Presbyterians desirous of enjoying the services of their own church, I was induced to remain. It was not, however, until November, 1847, a church was organized, consisting of *twenty-four* members. Since that time, *three* have been received on certificate, and *eleven* on examination, making the whole number now in communion, *thirty-eight*. Of these, *eleven* are whites, and the remainder are colored members.

In Burche's Bend, a church was organized on the 28th of May, consisting of about *thirty* members, *twelve* of whom were whites. Thus, within less than nine months, two churches have been organized in my field of labor. A Union Sabbath School has been formed at Lake Providence, the only place where it is practicable to organize one. My congregations have been gradually increasing, especially

during the last year, and, except during the sickly season, when many of our citizens leave for the North, they are large for a country newly settled. The prejudices, in many cases violent, and bitter against Presbyterianism, have in a great measure given way to a much more kind and favorable feeling.

Labors among the Colored People.

I have devoted about one-half of my time to the religious instruction of the *colored people*, preaching at the churches after the services to the whites, or, at the request of their masters, on the plantations. I have found no class of the population so eager to hear the Gospel, so attentive, so deeply serious, as this too long and too much neglected people. The Catechisms of our Synod have been introduced on some of the plantations with great success. The children, although instructed orally, learn with a rapidity that is truly surprising. In some cases, the elder people have learned to read, and have been supplied with the Scriptures by their believing masters. Within my limited experience, many cases have occurred of deep convictions, of apparently genuine conversion, and of true, consistent piety, evidencing the power of the Gospel to act upon the lowest capacities, and to elevate and ennoble the man. The blacks form so large a part of the population in my field, that they must ever engage much of the time and interest of

all "who would win souls to Christ." The subject of their religious training, is attracting more and more attention every year, and many, even of those who do not profess religion, are anxious to have the Gospel preached to their servants. In every case where judicious and faithful preaching has been enjoyed, the uniform result has been, the people have improved, they have become better servants, more easily managed, and more faithful to their masters' interests. And this is now seen by all concerned in their management.

Northern Louisiana.—An interesting Missionary field.

The whole of Northern Louisiana forms an interesting field of labor. It is rapidly filling up with good citizens from the older States,—from Mississippi, Alabama, Kentucky, Tennessee and Virginia,—bringing with them, in many cases, the refinement and intelligence that usually accompany wealth; but almost the whole of the country remains yet to be possessed. In all the territory north of the Red River, forming more than one-third of the State, most of it, the finest cotton-growing country in the world, and soon to be the wealthiest and most important portion of Louisiana, we have but three ministers in connexion with our church. Most of it has but very limited means of grace; portions of it entirely destitute.

Missouri.

FROM A MISSIONARY IN CALLAWAY COUNTY.

God's work revived.

I have just returned from the Millersburg church, some twenty miles from this place, where the Lord poured out his Spirit, in rich and bountiful profusion, and *thirty-two* were added to the church; *twenty-eight* upon examination, and *four* by certificate. The church was awake, and sinners were born again. Many, among the most hardened, were touched by God's Spirit, and trembling, said, "Men and brethren, what shall we do to be saved?" The work is still in progress.

Since I last wrote you, *four* have been added to our little flock in this place.—There is some general interest here, and I trust we will reap if we faint not, and reap a bountiful harvest. There *seems* to be a great work going on in the minds of this people, which *occasion*, I trust, will bring out. We live in strong expectation.

Wide and important fields for Missionary labor.

There are wide fields for missionary labors here. The church of Millersburgh, upon which God in his mercy has poured out such large supplies of his grace, has no minister. Independence, the most important field in the state, except St. Louis, is also vacant. I could occupy my whole time, instead of one-fourth of it, in missionary fields immediately around here.—They are asking me from all quarters to preach for them, but I find, to make my labors profitable, I must concentrate them, as much as possible. The fields are large, and I think this is the soil for our institutions to flourish in. There is no country more accessible, or better prepared to receive Presbyterian preaching than this country. If you could send some help—some good, sound, active, self-denying, devoted men, to this portion of the great field, which you are endeavoring to supply, I am persuaded great good might be done.

The above is a specimen of appeals coming to us for good men, from many portions of the great missionary field.—Why are any of our good men idle, with such an immense field open to them for preaching the Gospel? Why not dear brethren, throw yourselves upon God's providence and go to work in earnest to preach the Gospel to the thousands in our wilderness, who are ready to perish, and crying for help?—Ed.

FROM A MISSIONARY IN CLAY COUNTY.

Interesting results of Missionary Labors.

I have lived in this country for six years, and during that time many important changes have taken place. Schools have multiplied until the teacher has penetrated into almost every part of the country, and the subject of education is exciting considerable interest in the minds of the community. Nor is the Sabbath school cause

neglected, but in almost every town and village the good work is gradually advancing. I have raised the money, and procured seven Sabbath school libraries for different points in the country. But at no former period in the history of this new country has there been so deep an interest manifested upon the subject of religion; nor is this interest confined to any one point or portion of the country; but it is wherever the missionary has gone, or the Gospel been faithfully preached. During the month of April, I received the assistance of brother R. H. Allen, and commenced a protracted meeting in the Bethel congregation, which continued for ten days; the members were much revived, difficulties which had long disturbed the peace and harmony of the church were amicably adjusted, and sinners brought to inquire what they must do to be saved! At the close of the meeting seven were received into the church; several others united with other churches, and some ten were left anxiously inquiring the way of life.

Our next meeting was held at Camden, in Ray county, which continued for seven days, and such was the impression made in the village, that they procured the labors of brother I. M. Inskip for half of his time, and subscribed liberally to his support.

We then proceeded north of this place twenty miles, and commenced a meeting in a community where the people had enjoyed, to a very limited extent, the means of grace. The meeting continued fourteen days, and at the close, thirty were rejoicing in the hope of having passed from death unto life, and about the same number were anxiously inquiring what they must do to be saved; many of whom have since made a profession of religion. These converts were then thrown together into a church, and then left in the morning of their first love, without the stated means of grace. What irregularities and errors may creep in among them before some cross-bearing missionary will come to break to them the bread of life, time alone will determine; for it was necessary for us to go and preach the Gospel in other places. Urgent requests come to us from almost every quarter, to come and preach the Gospel to them also; and although we have

appointments extending to the middle of November, we are unable to meet one half of the solicitations which have been pressed upon us. What, may we well exclaim, are we in the midst of so great a multitude? The harvest truly is plenteous, but the laborers are few.

Kowa.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Indications of Divine Favor.

It is with much satisfaction we are still permitted gratefully to acknowledge the continued indications of divine favor towards us as a church. Our house of worship, for months past, has been filled to its utmost capacity; and I am persuaded our assemblies would be more than doubled, had we a building sufficiently large to accommodate them. The last Sabbath was a communion season, and it appeared to be one of deep and solemn interest. There were *fifteen* additions, embracing *ten persons*, who are heads of families, permanent and important members of the community. Our new church edifice is progressing, and in a few days will be enclosed. It is a substantial brick building. It will doubtless be the means of enlargement to the church, and of lasting benefit to this community. Our Sabbath schools, of which we have two, one in the village, and the other in the country, embracing more than one hundred youth, are going forward with increasing usefulness. With this actual state of apparent prosperity, we are, it is to be feared, too much inclined to be at ease in Zion. We have great cause to be ashamed of our barrenness. We need powerful revivals of religion, especially in our own hearts, when we consider the masses around, and in our midst, evidently under the delusions of sin, when, if we had more of the spirit of Christ, many of them might, through our instrumentality, be rescued and saved.

Illinois.

FROM A MISSIONARY IN WINNEBAGO COUNTY.

The Missionary alone.—Others coming.—Brightening Prospects.

Since my return from the General Assembly, I have preached regularly in the church, to which my commission is more immediately directed, and have labored otherwise, and elsewhere, as God has given me strength. Last Sabbath was our communion, and for the first time on such an occasion, and with a single exception, the first time on any occasion, I was encouraged by the presence of a brother in the ministry. I have hitherto labored *alone*; no minister in our connexion having ever been under my roof, until within the last three weeks. *Sixty* miles have heretofore intervened between me and the nearest minister with whom I am acquainted, and to whom I could go, in confidence, for counsel and encouragement. This is a trying situation for a young minister; but I do not regret it, as I trust, under God, it has tended to break my dependence on man, and has led me to depend more entirely on Him, who can give wise counsel, and safe encouragement. The field in this part of the State is rapidly opening for good, sound Presbyterian effort. There are *now* two Presbyterian ministers within thirty-five miles,—one at Freeport, who has been located there within the last two months, and one in McHenry county, with whom I have not become acquainted. There is also a prospect of having one located about the same distance in another direction. It is encouraging, in many places in this Western country, to have neighbors, even thirty or forty miles distant. But in a few years, I hope to see, should I remain here, our branch of Zion exerting a wide and saving influence over all this country, which has, until within the last few years, been wholly occupied by those of other denominations. There is a wide field for laborers, and I think I may bear testimony for those who are already in the field, that they *do labor*; but as the field opens, I trust others will be sent.

Indiana.

FROM AN ITINERANT MISSIONARY IN CRAWFORDSVILLE PRESBYTERY.

A Minister wanted for an interesting Missionary Field.

There is yet another field, not noticed in my former report, which demands particular attention. There is a country church in Putnam county, small, but containing a few efficient families, who are now erecting a commodious and comfortable house, which, it is expected, will be nearly, or quite completed this fall. There are two or three small churches, or neighborhoods, where preaching should be kept up, and which, united with the one mentioned, would be able to sustain a minister, by receiving a small amount of aid from the Board for a short time. A minister who would be pleased with a country charge, would find here an interesting field, and in one of the most healthy spots in Indiana, as well as one of the most fertile, and densely populated counties in the State.

FROM A MISSIONARY IN LA PORTE COUNTY.

Another interesting opening for a Good Minister.

There is a small church some seven miles from South Bend, that presents an interesting opening for some one to enter at this time. They have a comfortable church building, and parsonage connected with it. On the Sabbath I spent at South Bend, in the afternoon I rode out to this church, and found an interesting and attentive audience. They have now been vacant a long time, but still remain united. How long this may be the case, we cannot tell, if they are not supplied with the ministrations of the Gospel. I know of no place, within the bounds of Lake Presbytery, where the prospects appear more encouraging, or where a missionary could enter with better prospects of building up the cause of Christ, and gathering souls into his kingdom. If it is possible for you to send one or more laborers into this field, it will rejoice us greatly.

Mission Rooms, Philadelphia, October, 1848.

FUNDS NEEDED FOR DOMESTIC MISSIONS.

The Treasury of the Board of Missions is at the present time very low. Since the first of June the drafts on the Treasury, from all portions of the church, and especially from the West, have been unusually large, and the contributions from the churches for the same period being very small, as a necessary consequence the Treasury is exhausted. Up to this time, principally from individual liberality, the Board have been able to meet promptly their engagements, and the cause has steadily advanced. But the demand is daily increasing, and unless prompt efforts are made to increase the funds of the Board, these demands cannot be met, and the onward progress of this good work must be checked. At such a moment as the present,

when such large and promising fields are open to the church; when the cry for missionaries from perishing thousands in our land is so loud and pressing; and when God is so signally blessing the missionary efforts of the church, it is exceedingly painful even to fear a check in the onward progress of this work. Dear brethren, this must not be; this work must advance. The cause of Domestic Missions is too important, and too dear to our churches, to be suffered to languish for want of means. We believe ample means will be furnished. What the cause needs, is a supply of means *now*. A *present supply* will be of incalculable importance to the work. We do therefore most respectfully, but earnestly, ask of our churches, and of the friends of this cause, to act *promptly*, and meet the *present pressing* wants of their Board.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN AUGUST, 1848.

SYNOD OF ALBANY. <i>Pby of Londonderry.</i>		
Second Presh ch Newburyport, Mass. "a friend"	10 00	
<i>Pby of Albany.</i>		
Northampton ch	10 00	
SYNOD OF BUFFALO. <i>Pby of Steuben.</i>		
Windsor ch, N Y	7 96	
<i>Pby of Wyoming.</i>		
Caledonia ch, of which 20 from Donald McPherson,	37 50	
<i>Pby of Buffalo City.</i>		
Black Rock ch 10 50; First ch Buffalo, (Dr. Lord's) of which 25 from J J Baldwin, 105	115 50	
SYNOD OF NEW-YORK. <i>Pby. of North River.</i>		
Rondout ch	170 00	
<i>2d Pby of New-York.</i>		
Scotch ch New York City, R L & A Stuart	200 00	
SYNOD OF NEW-JERSEY. <i>Pby. of Newton.</i>		
Mansfield ch in part	40 00	
SYNOD OF PHILADELPHIA. <i>Pby of Philadelphia.</i>		
Ninth ch Phila miss soc	10 00	
<i>2d Pby. of Philadelphia.</i>		
Abington ch in part	40 00	
<i>Pby. of Huntingdon.</i>		
Bellefonte ch 47; First ch Spruce Creek 32 75; Pine Grove ch 23 25, James Wilson, ruling elder of Siuking Valley ch, 25	133 00	
<i>Pby. of Northumberland.</i>		
Derry and Washingtonville chs	47 00	
SYNOD OF N. INDIANA— <i>Pby of Fort Wayne.</i>		
Auburn ch, Ind	3 00	
SYNOD OF ILLINOIS. <i>Pby of Kaskaskia.</i>		
Hillshoro ch, Ill	10 00	
SYNOD OF N. CAROLINA. <i>Pby of Fayetteville.</i>		
Wilmington ch, N C	23 60	
MISCELLANEOUS.		
Donation of Rev J Cogswell, D.D. of New Brnns- wick, to con him au hon mem, 50; Rev J O Mitchell, Cumberland, Md, 5; James Bayard, Esq. Phila, 15	70 00	
Total,		\$932 56
CLOTHING.		
The Treasurer also acknowledges the receipt of the following boxes of clothing:		
From the ladies of Presb ch Dillsburg, Pa, per Rev J A Murray, one box, value		63 00

From the Indies of Bound Brook cong, N J, per Rev R K Rodgers, one box, value	100 00
From the ladies of Presb ch Liberty Corners, N J, per Rev James T English, one box, value	41 00
From the ladies of the Presb ch Clinton, N J, Rev A Williams, pastor, one box, value	70 00
From the Ladies' Dorcas Soc of W Windsor ch, N Y, per Rev A Craig, pastor, one box, value	73 45
From the Ladies of Lick Run Presb ch, Pa, per Rev S M Cooper, pastor, one box, value	150 00
Total,	\$497 45
WM. D. SNYDER, Treasurer.	

RECEIVED FOR THE CHURCH EXTENSION FUND, IN AUGUST, 1848.	
From "W" for the Waukesha ch, Wisconsin, per Wm H Mitchell	5 00
Lewisburg cong, Va, per Rev J McElheuny, D.D.	20 00
Sundry individuals, per A Symington Esq, for the ch of Batesville, Ark	20 00
Wyalusing ch, Pa, per Rev Sam'l F Colt	6 00
First Presb ch Cincinnati, O., per John D Tborpe, Esq.	124 31
Total,	\$175 31
Wm. D. SNYDER, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG.

IN AUGUST, 1848.

SYNOD OF PITTSBURGH. <i>Pby. of Ohio.</i>	
Mingo ch	28 66
<i>Pby of Allegheny.</i>	
Butler ch 42 12; Union ch 14 16; Slate Lick ch 31 12; Freeport ch 5 60; Tarentum ch, Balt, to con Rev James M Smith an hon mem, 22 60; Cross Roads and Plain chs, bal to con Rev L R McAboy 33 52; Scrubb Grass and Ebenezer chs, bal to con Rev Henry, 46 60; Harrisville, Clintonville and Pleasant Valley chs, bal to con Rev John Moore an hon mem 30 37	226 09
<i>Pby. of Clarion.</i>	
Callensburg ch 4; Concord cb 14; and Bethesda	

ch 8—Total 26; being in part to con Rev. David McCay an hon mem; Licking cb 4 31; Leatberwood ch 15 36	45 67
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SYNOD OF WHEELING. <i>Pby of Washington.</i>	
West Liberty ch 31 55; Holliday's Cove cb 6 50	38 25
<i>Pby of Steubenville.</i>	
Harlem cb 6 55; Kilgore ch 3 50	10 05
MISCELLANEOUS.	
Eldad	2 00
Total,	\$350 72
J. D. WILLIAMS, Treasurer.	

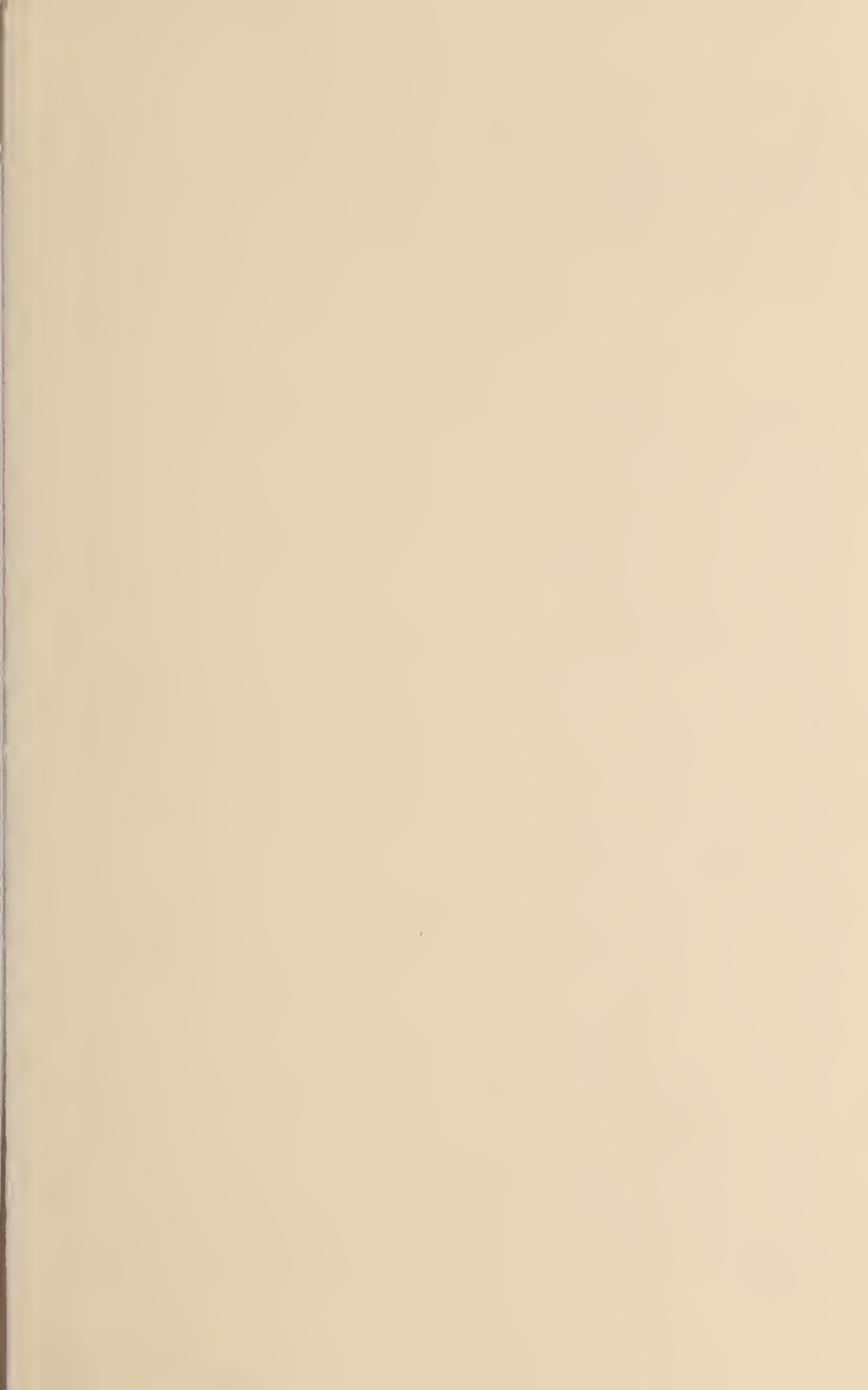
RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JULY, 1848.

Zion Presb ch, West Tenn	37 50
Stoney Creek, Ohio	21 00
Mrs Ann Dooley	5 00
Shiloh and Olivet, Ky	53 00
Paris, Ky	83 70
Shelbyville, Ky, in part	14 80
Miss Harriet McLaughlin, for ch extension	5 00
Mrs Ano Dooley, do	5 00
Woodford, Ky	43 18
C F Taylor, Ky	50 00
Rev S Bark, Ky	5 00
Elizabethtown ch, Ky	17 00
Presby of South Alabama	100 00
St Mary's, Ohio	1 75
Salem, Ohio	3 00
Dry Point, Illinois	3 00
Ebenezer, Teonessee	33 00
Rising Sun, Indiana	6 85
Collected per Rev N M Urmstou	15 00
" by Rev Wm Gardiner	2 00
West Salem cb, Ky	5 00
Shiloh ch	7 00
Wmoooston ch	6 20
ebenezer ch	7 05

Madison, Indiana, Madison Pby	33 75
Hanover, " " "	19 50
Sand Creek " Indianaapolis Pby	18 75
Greensburg " " "	33 50
Rushville, " " "	3 50
Indianapolis ch, Indiana, Indianapolis Pby	79 25
Franklin ch, " " "	40 15
Hopewell ch, " in part, " "	8 70
Richmond ch, " " "	25 00
Connorsville ch, " " "	10 00
Dunlapville ch, " in part, " "	2 00
St Omer ch, " " "	12 25
Dr Carson, " " "	5 00
West Union ch, " in part, " "	8 55
Corydon ch, Salem Pby	22 50
Jeffersonville cb, io part	20 00
Sabbath School, Charlestown	14 40
Somerville, Ohio	4 50
Henderson, Ky	11 00
Rev W W Colmary	3 09
Total,	\$910 23

Wm. GARVIN, Treasurer.



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